

**THE INFLUENCE OF STAKEHOLDERS' ON CHURCH GROWTH IN KENYA:
A CASE OF PRESBYTERIAN CHURCH OF EAST AFRICA
IN MILIMANI SOUTH PRESBYTERY, NAIROBI**

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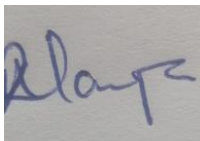
**A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of
Degree of Master of Arts in Religion in the Department of Religion, School of
Religion and Christian Ministry of Africa Nazarene University**

MARCH 2023

DECLARATION

I declare that this document and the research thesis described are my original work and that they have not been presented in any other university for academic work.

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27th March, 2023

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DEDICATION

I dedicate this work to my dear husband, Thomas Ng'ang'a Ngure, and our three children: Immanuel Ngure Ng'ang'a, Milele Njeri Ng'ang'a, and Grace Waithera Ng'ang'a for their moral support in the course of undertaking this research.

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ABSTRACT

The church plays an important role in the life of the people who attend and the society around it. Its foundations develop morals that guide and guard individual followers and society. Therefore, the church must touch on all aspects of life for it to remain whole without blemish. The purpose of this study was to examine the influence of stakeholders' role on church growth in Kenya: a case of the Presbyterian Church of East Africa in Milimani South, Nairobi County. The study's specific objectives were: to determine the role of the pastors on church growth in the P.C.E.A. church in Milimani South, Nairobi County; to examine the role of elders on church growth in the P.C.E.A. church in Milimani South, Nairobi County; to assess the role of the congregation on church growth in the P.C.E.A. church in Milimani South, Nairobi County; and, to establish key interventions that can promote the health and growth of the churches in Kenya. The study adopted three theories: Wagner's Church Growth Theory, Family Systems Theory, and Natural Church Development (NCD) Theory. The study applied a cross-section survey research design. The target population was 6,813, which included pastors, elders, and congregants. The sample size of 218 was obtained using Nassiuma formulae. Data were collected from the respondents using interview schedules and questionnaires. Data were analyzed using the Statistical Package for Social Science (SPSS) software version 23. The study discovered enough evidence to reject the null hypothesis and to maintain the entire alternative hypothesis because all independent variables had a statistically significant relationship with church growth. The study concluded that any unwillingness of leaders to learn and implement new ideas can cause problems in the church and hinder its growth. The study recommended that pastors should learn to accept any good idea from members and elders, build on it, and create leadership capacity without discrimination.

ABBREVIATIONS/ ACRONYMS

DC	Deliverance Church
ECA	East and Central African
IBEAC	Imperial British East Africa Company
KAG	Kenya Assembly of God
NACOSTI	National Commission for Science, Technology, and Innovation
NCD	Natural Church Development
NGCI	Nairobi Gospel Centres International Church
P.C.E.A.	Presbyterian Church of East Africa
U.P.C.S.A	Uniting Presbyterian Church in Southern Africa

OPERATIONAL DEFINITION OF TERMS

Church Growth: A picture of a growing church seeks to meet the need of the Apostle's teaching, fellowship, breaking bread, and prayer. In this study, church growth involves an increase in attendance in the P.C.E.A. Milimani Presbytery.

Church: A church is a gathering of Christian believers, and the members form one body.¹ In this study, a church entails the P.C.E.A. fraternity.

Congregation: the totality of members of a local church who exhibits a growing relationship with the leadership and feel appreciated by the pastor and the members. The delegation of work in the church is done without discrimination to reduce conflict and is anticipated to engender a greater social bond.²

Elders: are women and men elected by the local congregation and ordained. There are two types of elders in the P.C.E.A.: teaching and ruling elders.

Leadership: effectively empowered leaders can work together to appreciate each other and the members.³

Pastor: the teaching elder of a local church in the Presbyterian Church of East Africa.

Presbytery: a body of Church elders and ministers, especially (in Presbyterian Churches) an administrative body (court) representing all the local congregations of a district.

Stakeholder's Role: the various tasks carried out by the different players in a church, including the pastors, the church elders, and the congregational members.

¹ Mary Fairchild, "What Is the Church? New Testament Church Definition," www.learnreligions.com, last modified 2019, <https://www.learnreligions.com/what-is-the-church-700486>.

² Anthony B. Robinson, "Back to Basics: Rx for Congregational Health – Religion Online," *Religion Online* (blog), last modified 26 July 2003, <https://www.religion-online.org/article/back-to-basics-rx-for-congregational-health/>.

³ Kathleen T. Ross and Paul Squires, "Tone at the Top: Leadership as the Foundation of Organizational Health and Wellness," *People & Strategy* 38, no. 1 (2015): 37.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

The Presbyterian Church of East Africa (P.C.E.A.), one of the oldest churches in Kenya, is expected to demonstrate a growing church to enhance its growth. Just like a baby requires all the necessary nutrients to grow growing, so does the church. In this research, stakeholders' role was defined by factors that affect a growing religious body as defined by the roles of the pastor, the leaders, and the congregation.

This chapter presents the background of the study, the statement of the problem, the purpose of the study, the specific study objectives, and the research hypothesis. It also necessitates the justification of the study, the scope of the study, the limitations and delimitations, the assumptions, and the construction of both the theoretical and conceptual frameworks.

1.2 Background of the Study

Without initially grasping what the church is all about and why it exists, one cannot have a thorough knowledge of what "church expansion" implies. This prompts a query right away. What does a church do? The Greek word *ekklesia*, which means "calling out," is where the English word "church" originates. The Hebrew Old Testament's Greek translation, the Septuagint, uses the Hebrew word *qahal*, which translates as "gathering," "assembly," or "congregation" (Deut. 9:10; 18:16; 1 Sam. 17:47; 1 Chron. 13:2).

The church is defined as "the body of Christ, a community of faith in whom Christ Himself is the Head." Christ died for the bride to purify and cleanse her. A church is a small group of Christians who have willingly gathered, been properly baptized, and are

properly structured to worship God, keep the ordinances, and carry out Jesus Christ's Great Commission at home and abroad.⁴

The word "church growth" refers to evangelism or missionary endeavors that involve reaching out to the lost and incorporating them into a church, resulting in local church development.⁵ All this involves bringing men and women who do not have a personal connection with Jesus Christ into fellowship with Him and responsible church membership.⁶

Although there were synagogues and similar houses of worship before Jesus, it was Jesus Christ who established what is now known as the church, as stated in the Bible: "You are Peter, upon this rock, I will build my church"⁷ His main purpose was to spread the gospel of salvation and convert people (people that believe and follow Him). As a result, the church has been concerned with growth since its founding. To convert people, He drew a multitude of 5,000 people to a single meeting (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15) and then told His followers to "go and make disciples of all nations" (convert the entire globe) (Mathew 28:19-20). Peter was able to convert three thousand people on the day of Pentecost alone (Acts 2:14-36). Churches have continued to sprout and develop since then.

The P.C.E.A. originated from the global Scottish Presbyterian church and was brought to Africa. The church practices the Reformed faith, also known as the Calvinist tradition.

In 1559, Knox helped draft the Scots Confession and the *Book of Discipline*, which laid

⁴ Carlos G. Martin, "Principles and Procedures of Adventist Church Growth," in *Adventist International Institute of Advanced Studies* (Philippines: Silang and Cavite, 1995).

⁵ Elmer I. Town, "The Relationship of Church Growth and Systematic Theology," *Journal of Evangelical Society* 29, no. 1 (March 1986).

⁶ Peter C Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Eugene, Oregon: Wipf and Stock Publishers, 2010), 170.

⁷ Holy Bible, *New International Version Holy Bible* (Grand Rapids, MI: Zondervan, 2011), Mathew 21:22.

the foundation for the Presbyterian Church of Scotland.⁸ The Presbyterian Church of East Africa (P.C.E.A.) traces its origins to the desires of early officials of the Imperial British East Africa Company (IBEAC), Sir William Mackinnon and Alexander Low Bruce, who founded a mission linked to the Church of Scotland.

The Presbyterian Church in the United States of America is one of the country's fastest-growing denominations. The denomination began with 240 churches and a little more than 40,000 members in 1973, and by 2000, it had grown to roughly 1,450 congregations and more than 306,000 members.⁹ Georgia had 93 churches with 22,000 members in 2006, up from 14 congregations with 2,784 members in 1973.

The Presbyterian Church in Africa began in North Africa in the 18th Century at the Egyptian port of Alexandria, which had a great population of Jews and was the Centre of the church. The missionary movement in East Africa involved the development of charitable programs, including education, medical care, and food supplies, to enable communication and sustainable interaction. The exposure of Africa to forces of change by the four Cs, namely by the introduction or the imposition of the so-called legitimate commerce and Christianity as a key to civilization and eventually colonization, was seen by most abolitionists, humanitarians, philanthropists, and missionaries as the only remedy. The equation of civilization with commerce became a common characteristic of humanitarian and missionary thought since it was widely believed in the abolitionist, humanitarian, and missionary circles that in addition to the general civilizing impulse that

⁸Edward E Hindson and Dan Mitchell, *The Popular Encyclopaedia of Church History* (Eugene, Oregon: Harvest House Publishers, 2013), 209.

⁹Justin S. Holcomb, "Presbyterian Church in America," *New Georgia Encyclopedia*, last modified 2017, <https://www.georgiaencyclopedia.org/articles/arts-culture/presbyterian-church-in-america>.

commerce would give to African peoples, legitimate commerce would deprive the slave trade of its hold on the West African coast and in the East and Central African interior.¹⁰

The East Africa Scottish mission was a private mission that worked in areas where the Imperial British East African Company was operating. The missionaries arrived in Mombasa in 1891. They started a mission in Kibwezi, but unfortunately, many died of malaria, and others returned home. In 1894, the church, under the leadership of Thomas Watson, established a mission in Dagoretti which was moved to Thogoto in 1898. He and his wife began evangelizing, teaching, and setting up a relief camp to provide food and medicine to the community.¹¹

Dr. Clement Ruffell Scott was appointed missionary in Kenya in December 1901. Dr. Scott died in October 1907, but on his death bed, he baptized the first Kikuyu convert, his faithful servant. The first Kenyan Presbyterian convert, Mr. Philip Karanja, was baptized by Dr. Clement Ruffell Scott, which marked a new era of religious zeal of the locals to Christianity in the region.¹² The mission spread among the Agikuyu people in Kikuyu in Kiambu County and Tumutumu in Nyeri County by 1908. The Gospel according to Mark was also translated into the Kikuyu language, and the medical services in Kikuyu, the current P.C.E.A. Kikuyu Hospital, also began at this time. In 1909 the Watson/Scott memorial chapel was erected at Thogoto, which is the oldest Presbyterian building and still stands today. By 1910, medical services began in Tumutumu, the current P.C.E.A. Tumutumu Hospital. The same year P.C.E.A. St. Andrews Nairobi was

¹⁰Viera Pa w l i k o v á -V i l h a n o v á, "Christian Missions in Africa and Their Role in the Transformation of African Societies," *Asian and African Studies* 16, no. 2 (2007): 252.

¹¹Isaiah Wahome Muita, *Hewn from the Quarry: Presbyterian Church of East Africa, 100 Years and Beyond* (Nairobi, Kenya: Jitegemea Press, 2003), 6.
<http://books.google.com/books?id=T3TZAAAAMAAJ>.

¹²East Africa Women's League, *Women in Kenya* (Indiana University: Target Mail & Services Limited, 1992), 38.

erected and dedicated. By 1915, the Presbyterian Church spread to Meru County in Chuka, Mwimbi, and Imenti. The church grew numerically from 53 Christians in 1910 to 5,369 by 1929. In 1926, several Kenyans were ordained as ministers of the gospel to reach many people. The late Rev. Musa Gitau started translating the New Testament and the Service Book into Kikuyu to make the church more acceptable to the local community.

Today the Presbyterian Church has spread all over Kenya and has spread to neighboring countries like Uganda, Tanzania, and Rwanda. It has over 4 million members, over 500 active ministers, 54 presbyteries, and 450 parishes. The church has grown numerically over the period by propagating the gospel to the country as a witness of Jesus. The Presbyterian Church has several departments to ensure it evangelizes everyone in society. The church manages schools and hospitals among other social amenities to develop a growing church.

1.3 Statement of the Problem

The Apostle Paul to the Corinthians defines the church as one body with many parts in 1 Corinthians 12:12ff. If one part is sick, the whole body does not work efficiently and effectively. These individual parts must work to their maximum without collision to make a church grow as it will be defined by the pastor, the elders, and the congregation taking up their roles fully. In this regard, it must encourage both the young and the old to preach the gospel since the Spirit of God has been poured into the church.¹³ Despite the effort, the stakeholders' role depends on the relationship between the pastor, the leaders, and the congregation. Where there is a perceived threat and possible attack from either party, a bad relationship exists, leading to stagnation of the church. A strong work

¹³Wilbert R. Shenk, *Exploring Church Growth* (United States: Wipf and Stock Publishers, 2010), 218.

relationship among all the church stakeholders would help implement the consistency of focus on the church's goal leading to immense growth.

Without a clear structure with roles and responsibilities, church growth is inhibited as this would prevent and cause blame towards each other. Membership in the Presbyterian Church was 13 percent of all founding family members in 1860. However, it was not admired by others, and membership fell by 3 percent by 1900. Presbyterian Church was still not popular, and by 1900, no founding family member dared to belong to these changes in society and the mass migration to evangelical churches.¹⁴ Over the years, the migration to other churches has inhibited the growth of the Presbyterian Church. However, despite information on church growth in Kenya, there is no concrete study known to have been conducted on the influence of the role of stakeholders on Church growth in P.C.E.A. in Nairobi County. Thus, there was a need to investigate the influence of stakeholders' role on the growth of P.C.E.A. Presbytery of Milimani South, Nairobi.

1.4 Purpose of the Study

The purpose of this study was to examine the influence of stakeholders' role on church growth in Kenya: a case of the Presbyterian Church of East Africa in Milimani South, Nairobi County.

1.5 Objectives of the Study

The objectives of this study were:

To determine the influence of the role of the pastors on church growth in the P.C.E.A. church in Milimani South, Nairobi County;

To examine the influence of the role of elders on church growth in the P.C.E.A. church in Milimani South, Nairobi County;

¹⁴ Joseph Francis Rishel, *Founding Families of Pittsburgh: The Evolution of a Regional Elite, 1760-1910* (USA: University of Pittsburgh Press, 2005), 169.

To assess the influence of the role of the congregation on church growth in the P.C.E.A. church in Milimani South, Nairobi County;

To establish key interventions that can promote the growth of the churches in Kenya.

1.6 Research Questions

The study was guided by the following research questions:

1. What is the influence of the role of the pastors on church growth in the P.C.E.A. church in Milimani South Presbytery, Nairobi County?
2. To what extent does the role of elders influence church growth in the P.C.E.A. church in Milimani South Presbytery, Nairobi County?
3. How does the role of the congregation influence church growth in the P.C.E.A. church in Milimani South Presbytery, Nairobi County?
4. What are the key interventions that can promote the growth of the churches in Kenya?

1.7 Study Hypothesis

The hypothesis of the study is the researcher's explanation or opinion regarding the results of the study.¹⁵ The following hypothesis was formulated for the study:

H₀1: There is no statistically significant influence of the role of the pastors on church growth in the P.C.E.A. in Milimani South, Nairobi County;

H₀2: There is no statistically significant influence of the role of elders on church growth in the P.C.E.A. in Milimani South, Nairobi County;

H₀3: There is no statistically significant influence of the role of the congregation on church growth in the P.C.E.A. in Milimani South, Nairobi County.

¹⁵ Olive M. Mugenda and Abel Gitau Mugenda, *Research Methods: Quantitative & Qualitative Approaches* (Nairobi: ACTS Press, 2003), 15.

1.8 Significance of the Study

The significance of the study indicates what the researcher intends to do about the problem under investigation. Based on the problem stated, this research study will lead the Presbyterian church to consider the factors that influence stakeholders' role to play an important role in the overall growth of the church.

The research has resulted in new knowledge and information about the dynamics of numerical church growth. The research contributes to a greater understanding of how stakeholders' roles, including the pastor's, church elders, and congregational roles affect church growth. On the one hand, the study is significant to the pastors, elders, and congregational members of the Presbyterian Church of Eastern Africa and other Pentecostal churches. The recommendation given by the study serves as a guide on the key areas that need improvement to achieve rapid growth of the church. On the other hand, this study is a significant source of information on the influence of stakeholders' role on the church growth in Kenya that would help future researchers in this area and the policymakers in the church. Thus, in academic circles, the study has supplied supplementary literature for other scholars interested in studying membership growth in Pentecostal movements, specifically the P.C.E.A.

1.9 Scope of the Study

The study on the factors influencing stakeholders' roles was conducted in churches of the P.C.E.A. within Nairobi County, Kenya. The study consisted of 13 pastors, 193 elders, and 6,607 ordinary members within different congregations and parishes. The research study covered P.C.E.A. Milimani South Presbytery, which is geographically hosting seven parishes and one mission area. The seven parishes are as follows: Nairobi West, Dagoretti, Lang'ata, Mutuini, Waithaka, Riruta, Karen, and the Namanga mission area.

These parishes host several congregations under one pastor, also known as the parochial minister. It was easier to reach the pastors within a county without many constraints. The county also hosts the lower, middle- and high-income earners within the specific geographical area. The research was carried out within two months.

1.10 Delimitation

Delimitations in this study mean the boundaries set by the researcher for the specific study. The research on the influence of stakeholders' on church growth focused on the role of pastors, the contribution of the leaders, and the congregation's contribution towards church growth. This research looked at their spiritual and emotional health, the family of origin, social and relational background, and the congregation as an emotional system. Although the questionnaire for this study captured age and resident parish, it will not devote time to financial status or previous office bearers.

1.11 Limitation of the Study

A limitation is an aspect of the study that the researcher knows may negatively affect the results of the study which sometimes the researcher may have no control over.¹⁶ The following factors affected the results of this study: lack of cooperation if some respondents become reluctant to provide the researcher with appropriate information. The availability of recent and updated data, for example, the number converts.

1.12 Assumptions of the Study

An assumption is an important fact. The present writer employs two terms, “claim” and “argument,” which also need to be explained.¹⁷ The principal assumption in this

¹⁶ Mugenda and Mugenda, *Research methods*, 28.

¹⁷ Joel Rudinow and Vincent E Barry, *Invitation to Critical Thinking* (Fort Worth: Harcourt Brace College Publishers, 2008), 27.

study is that the stakeholders influence the growth of a church. The respondents responded positively by providing genuine information in the questionnaire.

1.13 Theoretical Framework

The theoretical framework was identified and developed to understand and interpret the empirical findings.¹⁸ This study was guided by the Natural Church Development Theory, Wagner's Church Growth Theory, and the Family System Theory.

1.13.1 Natural Church Development (NCD) Theory

During the 1990s, the natural church growth approach was created by Christian Schwarz. The promoter of the approach was very critical of the church growth movement's mindset and arguments. Natural church development theory states that a church should grow naturally just as a seed is sown, it grows because of underground forces, and the farmer reaps a harvest.¹⁹ NCD responds to various characteristics of leadership, ministry, spirituality, worship, small group, evangelism, and relationship. A growing church equips supports, motivates, and mentors individuals enabling them to become what God intends them to be. This characteristic produces discipleship, delegation, and multiplication. It also allows individuals to use their God-given talents led by the Holy Spirit.

According to Schwarz, God employed eight quality characteristics to construct his church. The following are Schwarz's eight quality attributes:

Empowering leadership: The focus of growing church leaders is on equipping other Christians to serve in ministry. They flip the authority pyramid so that the leader supports Christians in realizing their spiritual potential.

¹⁸Louise Møller and Christian Tollestrup, *Creating Shared Understanding in Product Development Teams How to 'Build the Beginning'* (London: Springer London, 2013), 17.

¹⁹ Anthony O Ewherido, *Matthew's Gospel and Judaism in the Late First Century C.E.: The Evidence from Matthew's Chapter on Parables (Matthew 13:1-52)* (New York: P. Lang, 2006), 16.

Gift-oriented ministry: The gift-oriented approach is based on the belief that God alone decides which Christians are most suited for specific ministries. Church leadership is responsible for assisting individuals in identifying their gifts and integrating them into appropriate vocations.

Passionate spirituality: Most members of expanding churches share their religion with others and live it with contagious zeal. They believe in Jesus Christ and have a genuine connection with Him. They are dedicated to their faith and practice it with enthusiasm and zeal.

Functional structures: The establishment of mechanisms that facilitate the continual proliferation of ministry is at the heart of this qualitative trait. Growing churches are constantly evaluating how church structures affect the church's ability to self-organize.

Inspiring worship services: Here's the valid question, regardless of your worship style or model: Is the worship session for the attendees an "inspiring experience"? When worship is inspirational, individuals are drawn to the services "on their own."

Holistic Small groups: Small group multiplication is a worldwide church growth paradigm. They must also be comprehensive groups that promote compassion, servanthood, and Bible application to real-world issues. Small group multiplication is made feasible by the ongoing growth of leaders as a by-product of normal group functioning.

Need-oriented evangelism: Evangelism that focuses on the questions and needs of non-Christians. All Christians are responsible to use their unique gifts to carry out the Great Commission. Furthermore, leaders of thriving churches are aware of who possesses the gift of evangelism and are efficient in guiding these individuals toward need-based outreach.

Loving relationships: The "love quotient" of a church has a direct correlation with its long-term growth potential. People don't want to hear us talk about love; they want to see Christian love in action.

God created the church to develop; thus, removing the impediments that inhibit expansion will result in growth. This idea is used by growing churches. The six growth force concepts are the guiding principles for all quality characteristics. The poll evaluates each of the eight quality characteristics by determining how 'biotically' they are lived out. These six growth force principles must be considered in any initiative to enhance your minimum factor.

1. Interdependence: Individual elements in a larger system are linked to one another. Changes in one ministry will have an impact on other church and community missions.
2. Multiplication: Growing creatures do not continue to grow indefinitely but replicate themselves.
3. Energy transformation: Momentum or energy that is already flowing, whether positive or negative, can be redirected to serve God's purposes.
4. Sustainability: The resources employed should be able to support long-term growth and development while also serving various functions.
5. Symbiosis: Different ministries can form cooperative connections, resulting in a larger mutual advantage than if they operated alone.
6. Fruitfulness: Each ministry must yield observable outcomes that are in keeping with its stated mission.

The use of scientific technique, of course, brings up the issue of prejudice, which is all too typical in scientific study, and there is evidence of bias in Christian Schwarz's

research program. The eight quality traits described as important to growing, and expanding churches have some notable gaps. Bible instruction, for example, is not listed as one of the eight criteria. The Bible, on the other hand, says that this is essential for a thriving church. The greater gifts of preaching, teaching, and the prophetic word are designated as those for which believers should strive in the church (I Cor. 12). "Scientific data demonstrates that churches with traditional theological training are diminishing in quality and numbers," Schwarz added.

Another attribute absent from Schwarz's list of thriving churches is tithing and sacrificial giving. Again, scriptural support is a key attribute of a thriving church. Paul devotes a significant amount of time to this subject. Shouldn't this trait, then, be backed up by scientific evidence? Therefore; its removal as one of Schwarz's eight criteria was due to a bias in the questions asked of churches in his worldwide survey — perhaps tithing concerns were not even mentioned.

The individuals also develop a passion for living a spiritual life of prayer and reading God's word. In places with effective structures, leadership is encouraged and convenient worship services lead to fewer financial constraints. Natural church development leads to a well-organized worship service that inspires because the Holy Spirit is at work. They embrace the culture of working in small groups where people learn, exercise their gifts, and learn to serve others through evangelizing to the people with whom they come in contact. This also encourages a loving relationship between Christians because they can spend more time together.

1.13.2 Wagner's Church Growth Theory

Wagner promoted church expansion as a component of God's will. God ideally wants the church to develop as a result of this process. The increase must, however, be measured

using the seven key performance measures as part of a leader's duties. Providing excellent leadership and setting an example that motivates the church to grow is what makes this growth an active process that pastors must carry out.

The second measure is that everyone can identify their spiritual gifts and use them to further effective progress. Thirdly, the church should work to fulfill the needs of its members by offering services and skills that make it possible for them to do so. Lastly; finding a good balance between meetings, cell groups, and the Sunday worship sessions. Fifth, the structural unit should be a splinter group of recent converts. Sixth, all Christians should adhere to the great commission, which calls for making disciples in all nations, and seventh, all decisions should be supported by the Bible. According to Wagner, the church will expand if the seven essential steps are carried out with God's assistance and the assistance of His Holy Spirit.

1.13.3 Family System Theory

General systems theory (GST), a viewpoint that describes the unity and interdependence of the system's pieces, gave rise to family systems theory. According to the family systems theory, a family operates as a system in which each member has a defined role to play and must abide by certain rules. Any system is defined as a bounded set of interrelated elements exhibiting coherent behavior as a trait. Families are considered systems because they are made up of interrelated elements or objectives, exhibit coherent behaviors, have regular interactions, and are interdependent.

According to family system theory, family systems have interrelated elements and structures. The family members make up the system's components; they interact in predictable ways, and these patterns form in a family system. The family's balance is

maintained by these recurring cycles, which also hints at the various parts of the family and how they should interact. Boundaries can be seen as a spectrum ranging from open to close. Every system has methods for including and excluding components to make the distinction between those inside and outside the system obvious to all; if a system functions according to the composition law: the whole is more than the sum of its parts, unique behaviors that inadequately characterize individual elements may be attributed to the overall system; use messages and rules to mold family members; messages and rules are agreements in relationships that specify and restrict a family member's behavior over time. Every family system is made up of several smaller groupings of people. Subsystems, coalitions, or alliances are the names given to the associations between these individuals.

Family system theory is found relevant in the current study since the family is considered a system consisting of various components that make the “whole” that is “a unit”. Based on these provisions of the theory, a system is taken to imply “church”. A church is considered complete when all components (the congregants) are coordinated. The interaction of the elements in a system determined by various patterns (behaviors) among elements. Every system (congregation) has different levels of including or excluding a member in their associations, and working in unity or as one strengthens the religious bond and enables involved church members to agree as they come up with decisions and common goals. Then a church is made up of small Christian groups (Districts) which are referred to as subsystems. Therefore, if all these components integrate, the well-being of the church will be strong. However, the church does not hold together, if there is an interruption in the system.

If any of the components is disrupted by an external barrier, the system (church) may be complicated leading to its failure. Lack of coordination among the pastors, the church elders, and the congregation, in this case, acts as a barrier to the success and development of the well-being of the church. This is because any conflict among the involved parties will disintegrate church members who negatively impact the numerical, financial, and spiritual growth of the church.

1.14 Conceptual Framework

The conceptual framework establishes the relationship between variables. In this case, it shows the relationship between church stakeholders' roles and church growth. A conceptual framework is the total, logical orientation and associations of anything and everything that forms the underlying thinking, structures, plans, practices, and implementation of your entire research project.²⁰

²⁰ Charles Kivunja, "Distinguishing between Theory, Theoretical Framework, and Conceptual Framework: A Systematic Review of Lessons from the Field," *International Journal of Higher Education* 7, no. 6 (2018): 47.

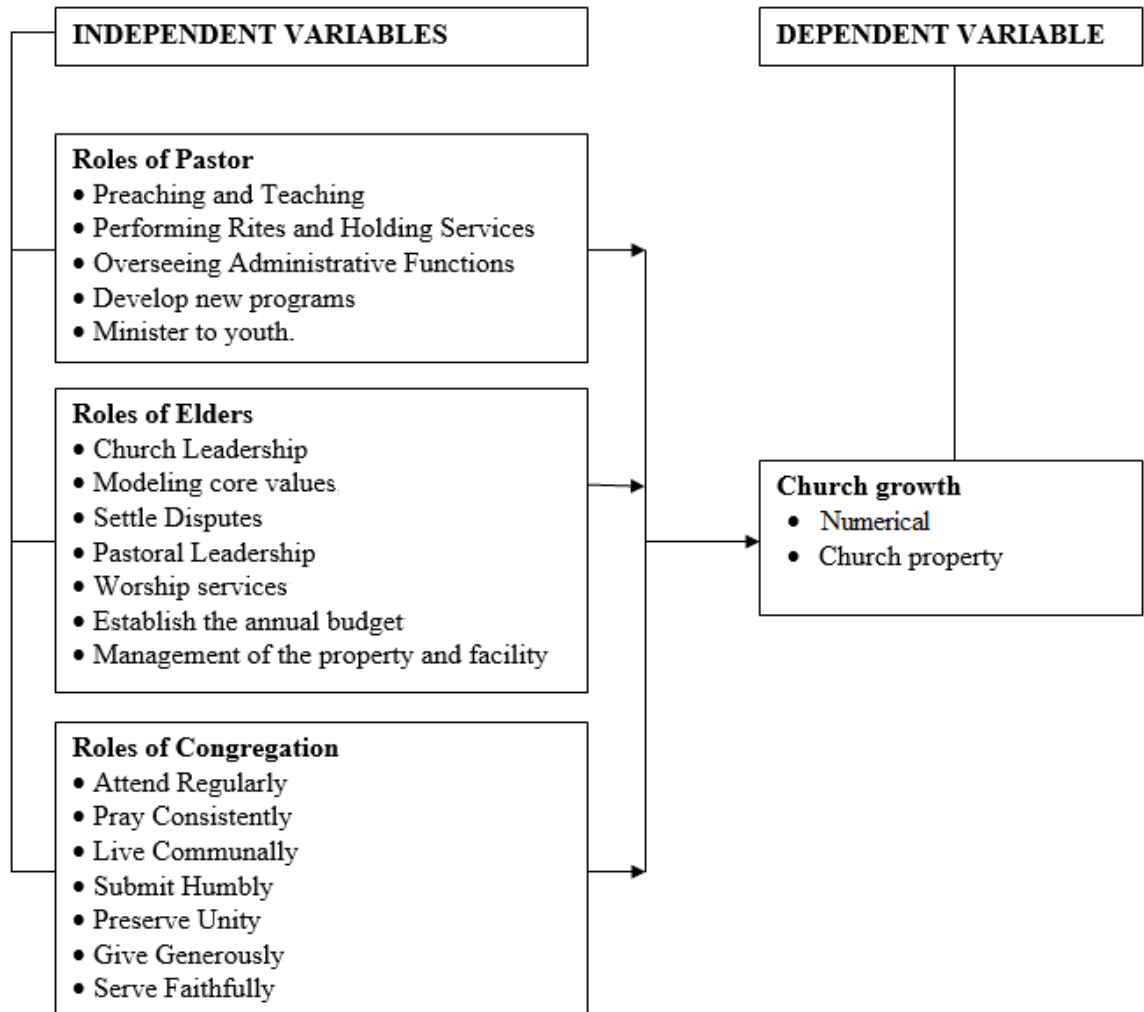


Figure 1.1: A model of the influence of stakeholder's on church growth in Milimani South Presbytery P.C.E.A.

As shown in Figure 1.1, the key independent variables of the study are the roles of pastors, elders, and congregation, which were assessed if they have any influence on the church's growth. The researcher measured church growth through population change rate and growth in church properties.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This research study seeks to discover the factors that influence stakeholders' role in the P.C.E.A. Presbytery of Milimani South in Nairobi County, Kenya. This chapter will review literature from various scholars documented according to the research objectives. The literature review provides others' ideas and works in areas close to that understudy.²¹ Therefore, the researcher will identify the research gap that the study seeks to bridge.

2.2 Church Growth

Viewing church growth from an eternal perspective allows one to grasp the significance and urgency of this endeavor, which is feasible since the Bible compels believers to see the world through God's eyes, which extends into eternity.²² Church planting is meant to further the kingdom of God. Thus, the eternal perspective of church planting is based on the reality that it is a way of forever saving lost people for Christ. As a result, a survey of the biblical notion of church planting will be evaluated.

This section aims to show and outline patterns of church growth as employed by Paul in comparison to other contemporary trends. First, Paul concentrated on preaching to receptive individuals. This attitude, which Paul embraced, was taught to the disciples by Christ in Matthew 10:11-16 and Luke 10:5-16. Jesus instructed the disciples to go to those who were open to their message but not to disregard those who were not; moreover,

²¹ Ahmad Saeed Khattak, *Mutual Sustainability of Tubewell Farming and Aquifers: Perspectives from Balochistan, Pakistan* (Cham: Springer, 2014), 15.

²²Paul Becker, Jim Carpenter, and Mark Williams, *The New Dynamic Church Planting Handbook* (Oceanside CA: CreateSpace Independent Publishing Platform, 2013), 8.

they were to focus on those who were ready to hear.²³ Morgan backed up this claim by stating that Paul always thought it would be best to go to a more sensitive place if the message was being persecuted by one group of people.²⁴ When Paul and his entourage arrived in Philippi, they walked to the riverside and spoke to several ladies willing to listen.

Lydia and her household were converted to the Lord as a result of this technique (cf. Ac 16:12-15). According to Paul's observations, pious gentiles were receptive to the gospel. The Bereans were likewise more receptive to the message than the Thessalonians (cf. Act 17:1-14).

Second, Paul and his colleagues founded churches in crucial Roman Empire cities and towns. According to the story in the Book of Acts, his approach to making disciples began with gospel preaching and the foundation of churches in towns. Morgan also emphasized that Paul concentrated his efforts on addressing males in major cities.²⁵ Understanding this technique indicates that Paul picked cities as the focal point for spreading the gospel to other provinces since many individuals from the provinces regularly migrate to cities (cf. Ac 13).

Finally, Paul emphasized the need for home churches to reach out to families. Homes were essential tools for Christian life and formation. According to Paul's approach, converts varied from individuals to entire families, including slaves, acquaintances, and

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J.D Payne, "The Great Commission and Church Planting Final," northamericanmission, last modified 2018, [http://northamericanmission.org/files/the great commission and churchplanting final.pdf](http://northamericanmission.org/files/the%20great%20commission%20and%20churchplanting%20final.pdf).

²⁴Leadership series, "Pauline Epistles: Strategies for Establishing Churches," Bild International, last modified 2017, <https://store.bild.org/pauline-epistles-strategies-for-establishing-churches/>.

²⁵ Ibid..

even neighbors.²⁶ Lydia and her household (cf. Ac 16:14-15), the ²⁷jailor and his household (cf. Ac 16:32-34), and Crispus and Stephanas are other examples (Ac 18:8). This technique may be useful in places, cities, and countries where the gospel has not been received. This was Jesus' technique when he taught in the homes he visited and to those who came to hear him (Cf. Lk 5:29-32; 19:1-10).

Fourth, Paul contextualized the gospel message by adapting his tactics to the audience to whom he was preaching. The technique may always vary, but the message never did. Paul approached the Jews and pagans of Lystra uniquely (cf. Ac 14). However, throughout all of Paul's efforts in building kingdom communities, he always yielded to the Holy Spirit's direction. As a result, he achieved tremendous success in his quest. According to Gschwend, the Holy Spirit is an expert church planter, and because the Holy Spirit uniquely planted each church, every church planter must develop an ever-increasing intimate relationship with the Holy Spirit, who is the only one who can assist in contemporary church-planting efforts.²⁸

2.3 Empirical Review of Literature

This section enables the researcher to place the study in a perspective in which one can reflect upon what other scholars have examined similar topics. It contains the analysis and discussions guided by the following objectives: the Pastor's role and church growth, the church elders' role and church growth, and the congregation's role and church growth.

²⁶ Arn Win and Arn Charles, *The Master Plan for Making Disciples* (Pasadena CA: Church Growth Press, 2012), 129.

²⁷C Gschwend, "The Holy Spirit as Church Planter," ACTS 29, accessed 26 June 2020, www.acts29.com/the-holy-spirit-as-church-planter.

²⁸E.N Nwaomah and D Sikhumbuzo, "Pastoral Visitation as A Veritable Tool for Strengthening Family Relations," *Researchgate.Net* 14, (31 December 2018): 126–37.

2.3.1 The Pastor's Role and Church Growth

A good pastor must produce a clear sense of purpose and commitment to the ministry and unrelenting desire and concern motivated by the twelve common local businessmen among them tax collectors and fishermen who abandoned their dreams, private priorities, and occupations to follow Christ even to death. A pastor takes up the following roles in a church: preparing weekly sermons, preaching, and leading worship services are all examples of spiritual leadership provided to church members. Pastors also give pastoral care, counseling to church members, and crisis intervention. They can also perform special services, including administering Holy Communion, baptisms, marriages, and funerals.

According to Nwaoma and Sikhumbuzo, the pastoral visitation program is one of the most effective strategies accessible to church leaders for numerical growth.²⁹ Benincasa defines pastoral visitation as a social engagement between the minister and his congregation outside of the church.³⁰ Pastoral visitation is when a pastor pays a visit to a family in their community. The spiritual outcomes of the pastoral visiting program are numerous: family difficulties are resolved, positive interactions between family members and neighbors are developed, which fosters home fellowship, and church membership rises.

Gregory claims that the pastor should plan and supervise prayer meetings, crusades, personal witnessing, Sunday school lectures, Bible studies, youth rallies, revival

²⁹ Robyn Benincasa, "6 Leadership Styles and When You Should Use them," Fastcompany, last modified 29 May 2012, <https://www.fastcompany.com/1838481/6-leadership-styles-and-when-you-should-use-them>.

³⁰T.D Jakes, "The Church Administrator," last modified 7 May 2016. www/ministrytoday.com/ achieves – 106- reviving word 843,

gatherings, and men and women fellowship.³¹ Local church members are revitalized and encouraged in their faith when these activities are in place. A greater number of individuals will be drawn to the church.

According to Michael, evangelism has been considered one of the most important aspects of Christianity's effective means of promoting numerical church growth.³² It is widely accepted as the church's primary reproductive process, without which it cannot develop. Evangelism, according to Whitney, is tied to the great commission and has been fundamental to church development from its origin. Evangelism is, therefore, a quantitative expansion of Christianity.³³ It is ordered that the church continue to increase numerically until the end of the era.

The family of origin is a special cocoon into which everyone is born.³⁴ It defines who one is, one's principles, beliefs, and how one views one's self as an individual. A pastor's relationship with others depends on the family of origin because the parent's behavior impacts their child's emotional behavior. If a pastor comes from a family with emotional conflict, he is likely to be affected by his past issues while dealing with the congregation. Conflict is part of our lives in families, society, and marriages where unresolved conflict ends up in pain. Every conflict should be resolved maturely and healthily without burying tensions and lying to keep smiling pretending all is well and it should not be spiritualized.

³¹ Gregory Brown, "God's Plan to Build the Church," Bible.org, last modified 2016, <https://bible.org/seriespage/13-god-s-plan-build-church>.

³² Donald Whitney, "Spiritual Gifts," www.crosswalk.com, last modified 4 September 2016, www.crosswalk.com/faith/spiritual-life113949htm.

³³ Hadidja Nyiransekuye, "Family of Origin: Lessons from Exile," *Reflections: Narratives of Professional Helping* 21, no. 4 (2015): 55, <https://reflections narratives of professional helping.org/index.php/Reflections/article/view/1246>.

The starting point for change in the church is always the leader, and yet this process can be difficult and drawn out (e.g., it can involve digging into a pastor's family of origin dynamics, past struggles, and patterns of relationship).³⁵

The pastor's formal role in the church is that one is an authority, and in that impressive position in the congregation, one is anticipated to practice the faith and express empathy and concern for the members, where spiritual and emotional maturity must work consistently. The link between emotional health and spiritual maturity is a large, unexplored area of discipleship.³⁶ Anger, fear, and sadness cannot be avoided instead; they are indicators that a pastor should have faith placed in the word of God. Spiritual and emotional maturity requires one to deny the past influence on the present knowing the magnitude of this on our witness to Jesus Christ is immense for humans and the world around them. The behavioral patterns of the past hinder the authentic life of maturity in Christ, leading to a high risk of remaining as spiritual infants, and failing to mature even emotionally. One's spiritual health must work in consistency with emotional health for balance.

The church being a social gathering requires the pastor to have a good relationship with the members and society in general. To accomplish one's intended goals the pastor must have effective leadership and communication skills. The growing pastor must learn to connect with the leaders and the congregation by working hard to remove any

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Peter K. Nelson, *Spiritual Formation: Ever Forming, Never Formed* (USA: Inter-Varsity Press, 2012), 34.

³⁶ Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives* (Grand Rapids, Michigan: Zondervan, 2003), 19.

communication barrier, especially the perception of the hierarchal barrier between the pastor, the leaders, and the congregation.³⁷

2.3.2 Church Elders' Role and Church Growth

A leader can impact others through motivation and inspiration through the use of the vision of the leaders or the organization. This means a leader must be convinced that the vision will work for the given purpose. Leaders are born or made, and their leadership revolves around many people and events' success. Elders in the P.C.E.A. church are placed to rule over specific families in a given geographical area and feed them spiritually for a specified time, then transferred to another district for the same task. Leaders who are liked, accepted, and trusted by their members will find it easy to make their influence felt³⁸

The research was conducted to examine leadership styles and their effects on church growth, using Nairobi Gospel Centres International Church as the case study (NGCI).³⁹ A sample of 15 respondents, including two key informants, was interviewed utilizing a mixed-method approach that used both qualitative and quantitative methodologies. The study indicated that the church used various development techniques, and it was determined that there were strong positive links between the use of both secular and spiritual leadership approaches with church growth. The report advised that leaders participate in capacity-building programs, that gender disparities in leadership should be addressed, that succession planning should be undertaken, and that both administrative and organizational structures should be evaluated. The current study intended to

³⁷ James B. Richard, *How to Stop the Pain* (New Kensington: Whitaker House, 2001), 25.

³⁸Jean Phillips and Stanley Morris Gully, *Organizational Behavior: Tools for Success* (Boston, MA: Cengage learning, 2015), 435.

³⁹Davies M Ndonge, "An Investigation of Leadership Approaches and Their Impact on Church Growth: A Case Study of Nairobi Gospel Centres International Church," 2018, <https://www.scinapse.io/papers/2941012615>.

determine how church elder's function influences the church's growth in P.C.E.A. Milimani, a Pentecostal church in Nairobi, as opposed to the prior study, which dealt broadly with the influence of church leadership on church growth in a mainstream church.

The elders are to pray for the sick and keep an eye on their members' spiritual advancement (James 5:14), which will help to sustain and expand church membership. According to Ololube, one of the most effective initiatives is increasing numerical church development.⁴⁰ Home cells or cell groupings may be traced back to the time of the New Testament. Home cells, according to Warren, are small Christian groups that gather in different people's homes for worship and fellowship.

Ndonye investigated leadership styles and their influence on church growth through a case study of Nairobi Gospel Centres International Church.⁴¹ A sample of 15 respondents, including two key informants, was employed in the study, using a mixed-method approach that included both qualitative and quantitative methodologies. The survey participants were asked to assess the efficiency of church elders in resolving congregational conflicts. According to the survey, congregational disagreements and confrontations resulted in some leaders quitting and some members leaving the church, as stated by 40 percent and 53 percent of respondents, respectively. Despite the lack of clarity in the procedures for managing disagreements and conflicts, each case was treated on its own merits. Some conflicts were dealt with at the board level, while others were

⁴⁰ N.P Ololube, *Educational Management, Planning and Supervision* (Owerri: Springfield Publishers, 2018), 109-130.

⁴¹Davies M Ndonye, "An Investigation of Leadership Approaches and Their Impact on Church Growth: A Case Study of Nairobi Gospel Centres International Church," PAC University, Nairobi 2018, <https://www.scinapse.io/papers/2941012615>.

dealt with at the ministry level and only escalated when lower levels were questioned. A committee or tribunal might be formed to resolve the difficulties in some cases. According to the findings, the church administration should guarantee that all existing and newly recruited leaders are put through a capacity development program before being allocated responsibilities. The current study intended to determine if the church elders' duties contribute to the P.C.E.A. church's numerical growth in Nairobi.

According to Miller, the notion of choosing church elders arose in the early church as a response to the growing number of believers and administrative challenges posed by various factions within the church community.⁴² The election of the seven deacons in Acts 6 ushered in a new era of church leadership election that the church has continued to pursue to this day. As the early church grew, these leaders were to fulfill the requirements of the increasing population. They were to be men of a mature faith, excellent character, and full of the Holy Spirit, and knowledge. The apostles entrusted them with the task of caring for and nurturing the new Christians. As a result, the church has grown in size (Acts 6:1-7).

Prayer, according to Sunghoon, is a vital component in the growth and expansion of church membership.⁴³ Church leaders who pray together have a greater influence and attract more people to their local assembly. Without prayer, techniques, objectives, programs, and strategies may become dry and ineffective. The Christians in Acts 2:1-4 were gathered in one location, praying and waiting for the Lord Jesus' ascension promise.

⁴² R. D Miller, *Globalizing Pentecostal Missions in Africa* (Springfield Missouri: Pneumalife Publications, 2019), 166.

⁴³Dr. Garry E. Milley, "Spiritual Dimensions of Church Growth," churchleaderinsights, last modified 19 July 2016, <https://churchleaderinsights.com/dimensions-of-church-growth/>.

They patiently awaited the arrival of the Holy Spirit, who filled them and enabled them to carry the gospel message far and wide, drawing many people to the Lord.

According to Garmon, most Pentecostal church leaders are unprepared for conflict resolution; as a result, a significant number of Pentecostal congregations have lost members due to unmanaged conflicts, which have resulted in church splits and the closure of other churches.⁴⁴ According to the theological schools association, 25 percent of Catholic bishops left the ministry ten years ago owing to internal church disagreements, and 40 percent of Protestant ministers left their circles to create new ministries due to unresolved issues. According to Williamson, mastering conflict management principles is essential for effective leadership and church growth.⁴⁵

As the pastor, the leader must be emotionally and spiritually mature for his leadership to be growing. Emotional health does aid progress toward spiritual maturity.⁴⁶ Church leaders are servants who should be humble and firm to grasp the purpose and value of their leadership. They, therefore, serve by example, setting directions to equip everyone to help the church accomplish its mission and goals. As a leader, you need an awareness of your level of reactivity and the part that self plays in the emotional process in the church; this means having the ability to step back from a situation and observe how you are affected emotionally, how you behave, how others react to your behavior, and so forth.⁴⁷ Emotional health is an experience for you when you are alone and in a close relationship with others. The foundation of a growing church is when a leader has clarity

⁴⁴ F.T Garmon, "Pastor and Conflict Management," *www.Faithlibrary.com*, last modified 2 July 2016, www.faithlibrary.cc/index.php/christian-sermon/sermon/pastorandconflict.

⁴⁵D. Williamson, "Congregations at Ten Back a Head," [donjonsonministries.org](http://www.donjonsonministries.org), last modified 2016, <http://www.donjonsonministries.org/word/magblog-not/html>.

⁴⁶Scott Burns, "Emotional Health and Discipleship to Jesus: A Review of Peter Scazzero's Th...," *Journal of Spiritual Formation & Soul Care* 10, no. 2 (2017): 331.

⁴⁷Ronald Richardson, *Creating a healthier church* (Minneapolis: Fortress Press, 1996), 178.

of purpose, and the leader must do whatever it takes to accomplish that purpose. Having Self-management practices; leads to a successful outcome and greater interest in self and others around us.⁴⁸

Great leadership surfaces during difficult times of personal, social, economic, political, and spiritual conflict. Extraordinary circumstance makes the leader keep going amid obstacles. A growing leader is valuable to the followers rather than just the position and fame one has. Finding unique talent and commitment to serving others is significant to cause people to seek you out. Growing leaders influence by exercising their gifts and not manipulating them because leadership is an attitude. Growing church leaders must adopt scriptural rather than secular models of leadership.⁴⁹

2.3.3 Congregational Role and Church Growth

A growing congregation needs to develop empathic listening, which gives precise information to work with, instead of protecting your history and assuming thoughts, feelings, and motives one to deal with the reality inside the other person and listen to understand. A growing congregation makes decisions and deals with its differences in an open environment. It is respectful of its members and committed to allowing them to work toward the interests of the whole congregation.⁵⁰ Conflict management can enhance or diminish the congregation's spiritual and relational vitality. Conflict management is thus the art of managing conflict creatively and productively.⁵¹ If resolved in a life-

⁴⁸ William M. M Levack, *Rehabilitation Goal Setting: Theory, Practice and Evidence* (United States: CRC Press Inc, 2014), 282.

⁴⁹DeJesus Wilfredo Choco, *Balancing Church Growth with Church Health* (Florida: Southeastern University, 2018), 16.

⁵⁰Rachel Nafziger Hartzler, *No Strings Attached: Boundary Lines in Pleasant Places: A History of Warren Street / Pleasant Oaks Mennonite Church* (Eugene, Oregon: Wipf and Stock Publishers, 2013), 297.

⁵¹Levack, *Rehabilitation Goal Setting*, 208.

giving manner, it empowers people to resolve the problem and keep the church on a mission.

Ikenye did a research study on modeling servant leaders for Africa: a case of St. Paul.⁵² The study found that evangelism, discipleship, fellowship among members, holistic and wholistic stewardship, and growth by prayer, worship, purpose, analysis, and diagnosis and prioritizing, planning, and programming for these goals in a local congregation, diocese, or presbytery by fostering an environment for loving, serving, relating in mature ways, and developing leaders. Therefore, the sense of belonging, participation, loyalty, and dedication leads to church growth. He concludes by defining church development as all that brings men and women to a personal connection with Jesus Christ, experiencing His fellowship, and becoming active church members. It entails putting members in small groups and preparing them for service activity by developing their character, knowledge, and abilities.

Flatt, Haskell, and Burgoyn studied secularization and attribution: how mainline protestant clergy and congregants explain church growth and decline.⁵³ The study discovered that clergy and congregants alike tended to attribute church growth and decline to a variety of external and internal causes, but the declining churches were more likely to attribute it to external factors beyond their control, whereas those in growing churches tended to attribute it to church characteristics. However, if the church growth process is examined, this issue may be irrelevant. The current study sought to establish

⁵² N. J. B Ikenye, *Modeling Servant Leaders for Africa: Lessons from St. Paul* (Kijabe, Kenya: Kijabe Printing Press, 2019), 10.

⁵³K. N Flatt, D. M Haskell, and M. S Burgoyn, "Secularization and Attribution: How Mainline Protestant Clergy and Congregants Explain Church Growth and Decline," *Sociology of Religion* 79, no. 1 (2017): 78–107.

the extent to which the role of the congregation influences the growth of the P.C.E.A. church in Milimani, Nairobi.

According to Njiri, the Kenya Assembly of God's (KAG) strategy for developing its followers is for each local church to plant a new church every five years.⁵⁴ This is accomplished by selecting persons with a passion for ministry and sponsoring them for basic training before supporting them to start new churches. The KAG headquarters purchase land/plots for new churches and funds half of their sanctuary building. As a result, new churches are added regularly, and church membership grows as new churches are discovered. When church leaders are devoted to executing the great commission, such a vision may be achieved.

Gathuki observed that the difference is all about church programming in his study attempting to answer why certain churches flourish while others fall.⁵⁵ Some churches have created growth-oriented initiatives, while others have not. Gathuki, citing the Deliverance Church, claims that the church has developed its activities to satisfy the needs of various categories of people. The Deliverance Church concentrates its attention on society's youth and young ladies by providing a ministry not found in other churches. The Deliverance Church has produced radio and television shows that have grown its followers in several locations. On the other hand, CITAM church has created several programs for diverse categories of individuals in the church community. Youth programs, young families' programs, couples' programs, counseling programs, praise and worship programs, soul-winning programs, and outreach programs are just a few of the programs

⁵⁴ Pam Arlund, "Top Five Things About Servanthood in the Bible," www.allnationsinternational.com, last modified 2011, <https://allnationsinternational.com/the-encounter-blog/top-five-things-about-servanthood-in-the-bible/>

⁵⁵David Gathuki, *Conflict in Pentecostal Churches* (Nairobi, Kenya: Kenyatta University press, 2019), 127.

available. These efforts have significantly increased the number of CITAM church members.

Music is a potent weapon that may attract a large number of followers. The style of music played in a church either produces a pleasant environment in which people want to stay or a dull one in which people want to leave. In this sense, the church's music should be current to appeal to a wider audience.

2.4 Research Gap

Throughout the years, churches have tried to enhance stakeholders' roles to achieve numerical church growth and to enhance property owned by the church. Its success is based on how the different stakeholders relate to each other as follows: pastors, elders, and congregation. According to the study finding, if the three stakeholders worked together, it would lead to the immense growth of the church. However, most churches have failed to prosper due to the harsh relationship between them. We cannot expect good relationships between church members when there are harsh relationships between pastors and elders.⁵⁶ The church leaders do not make churches grow alone; they serve their members when there are collaborative efforts among the pastors, the church elders, and the congregational members.⁵⁷ Through the findings of the current study, it was established that numerical church growth in the P.C.E.A. is determined by several factors the pastors' effectiveness, the prudence of the church elders in their roles, and a supportive church congregation.

⁵⁶ Samuel Ngewa, *1 & 2 Timothy and Titus* (Grand Rapids, Michigan: Zondervan, 2009), 337.

⁵⁷William T McConnell, *Renew Your Congregation: Healing the Sick, Raising the Dead* (St. Louis, Mo: Chalice Press, 2007), 80.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research design and methodology used in this study. This chapter contains the following subsections: research design, location of the study, the population of the study, sample and sampling procedure, description of research instruments, the validity of research instruments, reliability of research instruments, data collection procedure, data analysis, and ethical considerations.

3.2 Research Design

According to McMillan and Schumacher, research is a strategy for choosing research participants, study locations, and data-gathering techniques to address the research issue (s). A design outlines who is investigated, when, where, and how, and the subjects' conditions.

The cross-section survey research design, which was used in this study, was shown to be crucial for the gathering and analysis of both quantitative and qualitative data. This design is deemed suitable because it allows for the use of questionnaire and interview methods, employs sizable samples that are statistically significant and representative, and is valuable in characterizing the features of a large population. Krathwohl claims that a cross-section survey design is employed to collect information from a carefully chosen sample of a community; all are regarded as informants and extrapolate their replies to the population.

It enabled the researcher to employ a sizable sample to reflect the P.C.E.A. Nairobi congregation; this approach is helpful for the study. The researcher may give the facts

based on the respondents' experiences on the effect of stakeholders' roles on church growth in Nairobi County. The design also allows the researcher to secure data from people who have firsthand knowledge of the issue under study.

3.3 Research Site

The location where the research was conducted, in this study, the research was conducted at P.C.E.A. Presbytery of Milimani South, Nairobi County. The Presbytery is located within the city and its environs and hosts socio-economic classes within the following parishes: Nairobi West, Dagoretti, Lang'ata, Mutuini, Waithaka, Riruta, Karen, and Namanga mission area. The researcher's choice of the site was based on personal interest and experience as a member of the leadership team at the Milimani South P.C.E.A. The P.C.E.A church in Milimani has a cosmopolitan population of which the finding of the study would help to enlighten on church growth dynamics and trends in the cities like Nairobi.

3.4 Target Population

The target population is also known as a well-defined collection of individuals or objects known to have similar characteristics. The target population is the total population about which information is required.⁵⁸ All individuals or objects within a specific population usually have a common, binding characteristic or trait.⁵⁹ The target population was 6,813 participants P.C.E.A. Milimani Presbytery minus children comprising 13 pastors, 193 church elders, and 6,607 ordinary church members.⁶⁰

⁵⁸ Michael Thrusfield, *Veterinary Epidemiology*, (Hoboken: Wiley Blackwell, 2018), 153.

⁵⁹Dr Shefali Pandya and Dr R. K. Srivastava, *Organizational Effectiveness in Higher Education* (Hong Kong: Hong Kong Institute of Business Studies, 2013), 105.

⁶⁰P.C.E.A, *Milimani South Presbytery Report to the 22nd General Assembly-April 2018* (PCEA Riruta: PCEA, April 2018), 324.

Table 3.1: Target Population

Category	Total number
Pastors	13
Elders	193
Congregants/church members	6,607
Total	6,813

The researcher conducted a census on one stratus of the pastors but also did sampling on the elders and church members due to their large size.

3.5 Sample Size and Sampling Procedures

3.5.1 Determination of Sample Size

A sample is a smaller, manageable version of a larger group. It is a subset containing the characteristics of a larger population. Samples are used in statistical testing when population sizes are too large for the test to include all possible members or observations.

A sample is a portion of a population selected by some method that the researcher hopes will produce a smaller group representing the larger population.⁶¹ The sample size was calculated using Nassiuma formulae:⁶² N =population size; n =*sample size*; C =Coefficient of variation, which is $\leq 30\%$; e =margin of error which is fixed between 2-5%). The study *sample* was calculated at a 30% coefficient of variation and a 2% margin of error.

$$n = \frac{NC^2}{C^2 + (N-1)e^2}$$

$$= \frac{6,813 (0.30)^2}{(0.30)^2 + (6,813 - 1)(0.02)^2}$$

⁶¹ Frederick T. L. Leong and James T. Austin, *The Psychology Research Handbook: A Guide for Graduate Students and Research Assistants* (New York: SAGE, 2006), 151.

⁶²Dankit K. Nassiuma, *Survey Sampling: Theory and Methods* (Nairobi, Kenya: Nairobi University Press, 2000), 60.

$$n = (0.3)^2 + (6813-1) 0.02^2$$

$$n = 218$$

With a population of 6,813, the sample size becomes 218 anticipated respondents.

Table 3.2: Summary of sample size, including pastors, church elders, and ordinary members

Category	Population	Sample $\left(\frac{n}{N}\right)N_i$
Pastor	13	1
Church Elders	193	6
Ordinary members	6,607	211
Total	6,813	218
<i>Where: n= Sample size, N = Total Population, N_i = Individual Population.</i>		

Source: Adapted from P.C.E.A. presbytery Nairobi County, 2022

3.5.2 Sampling Procedure

The sampling procedure should follow directly from considerations of the objectives of an investigation.⁶³ The study used stratified random sampling to select sample subjects. In the P.C.E.A., the members are sub-divided into districts that serve as small Christian communities. The districts formed the strata from which the proportions of the study sample were selected. Within these different strata, the study target population was given random numbers where a specific number of subjects was selected to represent the study population. There, to attain the sample size, this study used stratified sampling procedures for the districts and simple random sampling procedures to select members who participated in the study from every district.

⁶³ G Grabherr, ed., *Progress in Theoretical Vegetation Science* (Dordrecht, Boston: Kluwer Academic Publishers, 2012), 195.

3.6 Data Collection Measures

The study will use two methods of collecting data: the questionnaire and interview guides developed by the researcher. The data collection measures are evaluated for comprehension, i.e., ease of understanding the instructions, content, response, options, and relevance.⁶⁴

3.6.1 Development of Instruments

The data collection instrument is the device used to record or store performance data.⁶⁵ This research used a questionnaire for the church members and interview guides for the pastors and elders. While the items in the church members' questionnaire were purely structured, the questions in the interview guide were open-ended interviews. The development of instruments was for measuring the affective characteristics of the variables in the study.

The items in the structured questionnaire consisted of close-ended questions. Additionally, some of the questions were based on the Likert scale. The Likert scale items are grouped according to the following scale: Strongly Agree (SA), Agree (A), Undecided (UD), Disagree (D), and Strongly Disagree (SD). The scale helps the researcher to discover the respondents' agreement on various issues regarding the research objectives being investigated. The tool was arranged into various sections based on study objectives.

An interview guide was used to collect data from the study pastors and church elders selected to participate in the study at Milimani South Presbytery. The tool was organized

⁶⁴ Souraya Sidani and Carrie Jo Braden, *Design, Evaluation, and Translation of Nursing Interventions* (Chichester, West Sussex: Wiley-Blackwell, 2011), 192.

⁶⁵XiaoHu Wang, *Performance Analysis for Public and Nonprofit Organizations* (Sudbury, Mass: Jones and Bartlett Publishers, 2010), 31.

based on respondents' demographic data, and items were generated from the study's key objectives. These key questions covered in the interview guide were: What is the methods used by pastors to support the growth of the church today?; How does the role of church elders affect the growth of the church?; How does the congregation's role influence the growth of the church?; and, What are the challenges that you face in the effort to fulfill your role in the church? The importance of the interview guide in the study was to prevent the loss of vital information which could otherwise occur.

3.6.2 Pilot Testing of Research Instruments

A pilot test is a crucial step in the design of the questionnaire before data collection begins. It helped to detect flaws in the instruments. This test is to identify any problems or errors in the measurement procedures.⁶⁶ It is also a small preliminary study used to test a proposed research study before a full-scale performance. To conduct a pilot study, the researcher selected 10% of the sample size subjects in the Milimani North Presbytery, which is outside the study area but with similar characteristics to the study sample. The sample size was selected from several districts (strata) using a simple random sampling procedure. This helped to determine if the respondents understood the tools

3.6.3 Instrument Reliability

Reliability refers to the degree to which an instrument yields consistent results.⁶⁷ The researcher sought an opinion from the supervisor and made all the suggested adjustments.

⁶⁶ Phillip A Bishop, *Measurement and Evaluation in Physical Activity Applications: Exercise Science, Physical Education, Coaching, Athletic Training, and Health* (New York: Routledge, 2019), 121, <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1875800>.

⁶⁷W. Edward Craighead and Charles B Nemeroff, *The Concise Corsini Encyclopedia of Psychology and Behavioral Science* (Hoboken, N.J: John Wiley & Sons, 2012), 1021. <http://literati.credoreference.com/content/title/wileypsych>.

Reliability is the degree to which an assessment tool produces stable and consistent results.⁶⁸ The study determined the reliability of the tools using Cronbach's alpha method. The Cronbach's alpha method was used to assess the reliability of the questionnaire. This method involves computing their Cronbach's Alpha value using SPSS. The tool is considered reliable if the average coefficient value lies between 0.7 and 0.9. Table 3.3 shows the Cronbach's alpha value output of the questionnaire used in the study.

Table 3.3: Reliability Test

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.821	.753	39

As shown in Table 3.3, Cronbach's alpha value of the questionnaire used in the study was 0.821. This shows that the tool was reliable because the average coefficient value lies between 0.7 and 0.9.

On the other hand, the reliability of the interview guide was determined using the credibility determination approach. Credibility ascertains that the study reflects the experiences of those being studied and that the results can be trusted. The process of determining the credibility of the interview guide involved rating the items in the guide, taking time during the interview, and ensuring that the participants said all that they wanted to say.

3.6.4 Instrument Validity

Validity refers to the extent to which a research instrument measures what it is designed to measure. There is content (face and sampling validity), construct, and predictive

⁶⁸ Terri M. Skirven et al., *Rehabilitation of the Hand and Upper Extremity*, (Philadelphia, PA: Elsevier Health Sciences, 2020), 1734.

validity.⁶⁹ To ensure that the instruments were valid, content validity was used. Two experts in the field of research were consulted to verify whether the instruments were valid.

After the questionnaires were created, the researcher analyzed each statement with the assistance of specialists, and the tools were evaluated to ensure the connection to the subject. Each expert worked separately and gave the researcher comments. The instruments were regarded as reliable if there was an agreement between the experts. The content validity of the instruments was enhanced through an independent report of experts on the validity of the tools. The final instruments also included the suggestions made by the research specialists, peers, and supervisors. This made sure the tools measured the things they were supposed to measure.

3.7 Data Processing and Analysis

Data analysis involved actions and methods performed on data that help describe facts, detect patterns, and develop explanations. It collects, transforms, cleans, and models data to discover the required information. Data analysis converts data into information and knowledge and explores the relationship between variables. Data analysis systematically applied statistical and/or logical techniques to describe, illustrate, condense, recap, and evaluate data.⁷⁰

Descriptive statistics is the term given to the analysis of data that helps describe, show, or summarize data in a meaningful way such that, for example, patterns might emerge from

⁶⁹ Elissa P. Benedek, Peter Ash, and Charles L. Scott, *Principles and Practice of Child and Adolescent Forensic Mental Health* (Washington DC: American Psychiatric Pub, 2009), 70.

⁷⁰Nasreen Bano, Mehnaz Ansari, and Mohammad Yousuf Ganai, *A Study of Personality Characteristics and Values of Secondary School Teachers in Relation to Their Classroom Performance and Students' Likings* (Germany: Anchor Academic Publishing, 2016), 113.

the data. Descriptive statistics are used to describe the data that have been or was collected.⁷¹ The descriptive statistics provided a summary of the data expressively.

Inferential statistics make inferences about populations using data drawn from the population. Instead of using the entire population to gather the data, the statistician collected a sample or samples from millions of residents and made inferences about the entire population using the sample. The purpose of inferential statistics is to permit a descriptive statistic to be used so that the researcher can draw an inference about the larger population.⁷² Inferential statistics enabled the researcher to determine the effect size of the independent variables on the dependent variable.

3.8 Legal and Ethical Consideration

Ethical consideration gives informed consent and respects the rights of individuals being studied. Ethical issues form an important component of research as far as the conduct of researchers is concerned. The researcher, therefore, submitted the complete research proposal to the University for Approval. Upon receiving a transmittal letter from the University, the researcher applied for a research permit from the National Commission for Science, Technology, and Innovation (NACOSTI). The researcher made a pre-visit to the study area to familiarize them and sought permission to conduct research. In addition, the researcher sought permission from the Nairobi County Commissioner's office to be allowed the research assistants to conduct the study in the area.

Informed consent was sought from the participants to ensure that no one was forced to participate in the study. Confidentiality of the information was upheld by using identification numbers instead of the participants' names. Further, the researcher took

⁷¹ Sharon Lawner Weinberg and Sarah Knapp Abramowitz, *Statistics using SPSS an integrative approach* (Cambridge: Cambridge University Press, 2010), 2.

⁷²Jacinta M Gau, *Statistics for Criminology and Criminal Justice* (London: Melbourne SAGE, 2019), 93.

proper security measures for data management, especially those handled by various groups such as research assistants. The researcher ensured that all works quoted in the study were fully cited and indicated in the list of references to avoid plagiarism.

In this study, other ethical considerations included: voluntary participation, anonymity, and confidentiality. The principle of voluntary participation requires that people not be coerced into participating in research. This implies that research should be conducted with one's consent. The participants in the research must be informed of what the study is all about to make their judgment on whether to participate or not. In this study, the researcher allowed the participants to willingly participate by explaining to them the purpose of the study so that they could make an informed choice about their participation.

The principle of anonymity: implies that the participant remains anonymous throughout the study. In this study, the participants were not required to provide their names. They were addressed according to their designation as pastors, elders, and congregants.

The principle of confidentiality: To protect the privacy of the study participants, confidentiality was guaranteed by assuring the participants that the information provided would only be used for academic purposes.

The principle of deception: According to Parton, et al, unethical behavior will occur if the researcher fails to disclose the real purpose of the research fearing participants' refusal to participate. To avoid the element of deception, the researcher explained the purpose of the study to the participants. The data collected using the interview method (from the pastors and the elders) was returned to the participants for validation or confirmation.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter is organized into the following sub-sections: instrument return rate, demographic information of the study participants, the role of pastors on church growth, the role of church elders on church growth, the role of the congregation on church growth, and hypotheses testing.

4.2 Presentations of findings and Return Rate

The questionnaire was designed as per the objectives of the study. The questionnaires were successfully filled, edited, and cleaned in readiness for coding. The data was keyed into Statistical Package for Social Sciences (SPSS) version 23 computer package for analysis. Descriptive statistics and inferential analysis were performed; data were summarized using tables and figures and presented using frequencies and percentages. Before the commencement of data analysis, the researcher sought to establish the instrument return rate of the study participants to establish whether the information collected was adequate to allow analysis to proceed, as shown in Table 4.1.

Table 4.1: Study return rate

Category	Frequency	Percentages
Church members	208	98.6
Pastors & church elders	3	1.4
Total	211	100

The researcher distributed 211 questionnaires, but the researcher obtained 208 completed questionnaires representing a 98.6% response rate and three (3) key informants with a percentage of 1.4%. A response rate of $\geq 80\%$ is adequate.⁷³

4.3 Study Demographic Data

This study sought to establish the demographic information of church members, church elders, and pastors. The demographic information sought in the study included: gender, age bracket, education level, and parish of origin. Table 4.2 shows the demographic information of the study respondents.

Table 4.2: Demographic information of the study respondents

Demographic Variable	Frequency	Percentage
Gender		
Male	95	45%
Female	116	55%
Total	211	100
Age Category		
18 years and below		
18 – 35 years	118	56%
35 – 50 years	59	28%
Above 50 years	34	16%
Total	211	100%
Highest Education Level		
PhD	3	1.4%
Masters	22	10%
Degree	32	15%
Diploma	42	20%
KCSE	77	36%
KCPE	35	17%
Total	211	100%

Source: Field Data, 2022

⁷³ Jack E. Fincham, "Response Rates and Responsiveness for Surveys, Standards, and the Journal," *American Journal of Pharmaceutical Education* 72, no. 2 (April 15, 2018): 1. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2384218/>.

As shown in Table 4.2, while more than half of the study respondents were female, the remaining 45% were male. In the age category, more than half (56%) of the study participants were between 18-35 years of age. Another 28% of them had an age range of 35-50 years, while the remaining 16% comprised participants over 50 years.

The study also investigated the level of education among the study participants. Only 1.4% of the participants had a Ph.D., 10% of them had studied up to the master's level, 15% had a bachelor's degree, and 20% had a diploma as their highest level of education. More than a third (36%) of them had a KCSE level of education. Another 17% of the study participants confirmed that they only had a primary school certificate. Generally, the finding implies that most of the study participants could read and write.

The study participants were asked to indicate their parish of origin during the study period. Figure 4.1 shows the results of the parishes for those who participated in the study in the P.C.E.A Presbytery of Milimani South, Nairobi.

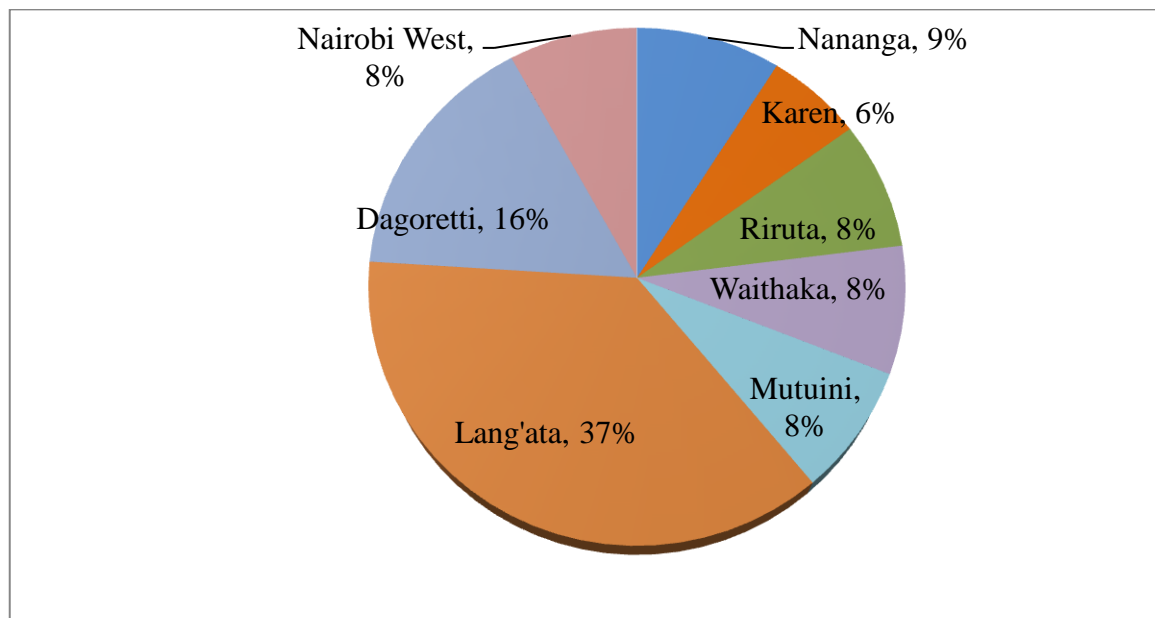


Figure 4.1: Parishes of origin of the participants

As shown in Figure 4.1, many (37%) of those who participated in the study were from Langata, followed by Dagoretti at 16%, then followed by Namanga at 9%, then Nairobi West, Riruta, Waithaka, and Mutuini at 8%, and the least was Karen at 6%. This implies that the research findings can rely upon and can be generalized due to their good representation.

4.4 Analysis by Research Objectives

4.4.1 The Role of Pastor and the Church Growth

The study sought to establish whether the pastor's role influences the rate at which the P.C.E.A. church grows in Nairobi County. The respondents were asked to rate the extent to which the pastor understands his/her work and his/her commitment to serving the Lord. The study participant's rate is shown in Figure 4.2.

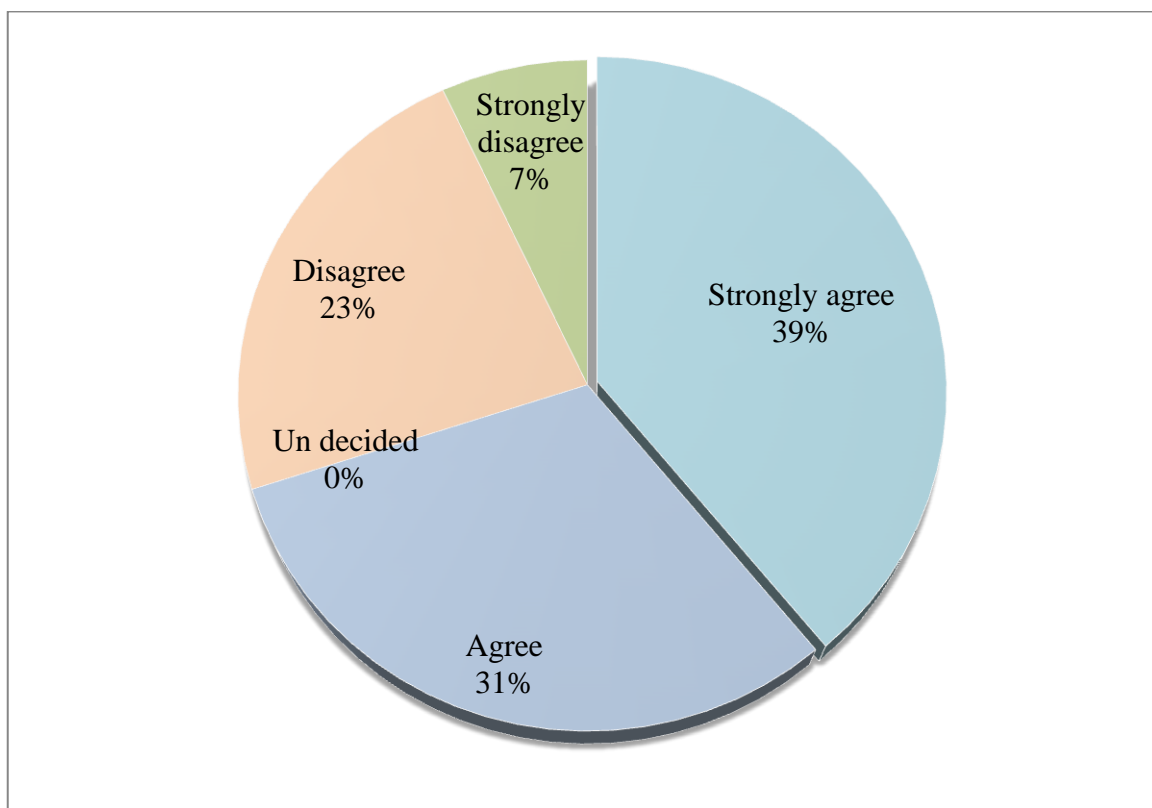


Figure 4.2: The influence of pastors' role on the church growth

As shown in Figure 4.2, the majority (70%) of the participants either agreed or strongly agreed that pastors play a significant role in promoting church growth. However, 23% and 7% of the study participant disagreed and strongly disagreed with the statement, respectively. One of the key informants in the interview sessions noted, “If the spiritual level of a church leader is mature, there is evidence of spiritual health in the church, and this also makes the congregants grow with time as they follow the leader’s advice and instructions.” Another key informant similarly observed, “The role of a pastor influences the production of a growing church...as a leader you can only give what you have. Therefore, your spiritual maturity as a leader cannot produce a higher level of maturity than the one, he holds.” One key informant, a pastor, revealed, “The methods used by pastors to influence the production of a growing church include strengthening of district fellowship, discipleship classes, need-based evangelism, leadership empowerment, vision and mission statement, departmental seminars, and well-defined strategic plan.”

The study further sought to examine how effective the pastors were in line with their roles to support the church’s growth. The participants were required to rate the following items on a scale of 1-5 where: *5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree*. Table 4.3 shows their responses to the various items.

Table 4.3: Evaluating the roles of P.C.E.A. Presbytery pastors

Statement	SA		A		UD		D		SD	
	F	%	F	%	F	%	F	%	F	%
Our pastor takes part in preaching and teaching the word of God.	137	66	37	18	0	0	25	12	8	4
Our pastor holds services during a wedding, funerals, etc.	120	58	70	34	0	0	12	6	4	2
Our pastor oversees the administrative functions of the church.	37	18	58	28	79	38	29	14	4	2
Our pastor comes up with new programs to promote mission work and evangelism.	75	36	108	52	16	8	8	4	0	0
Our pastor has been very active to promote the youth ministry.	50	24	100	48	0	0	45	22	12	6
In general, our pastor has contributed to the numerical, financial, and spiritual growth of our church.	87	42	91	44	8	4	8	4	12	6

Key: n=208; % - Percentage; F – Frequency

On whether the pastor takes part in preaching and teaching the word of God, an overwhelming majority (84%) of the study participants were in agreement. One of the key informants indicated, “Love prevails from the pastors to the members; the pastor insists that we should love each other as well as you love your God. A pastor should create a good relationship with everyone despite how they react towards him/her.”

Nearly all (92%) of the participants were in agreement that confirmed that their pastor holds services during weddings, funerals, etc. While 18% and 28% of the study respondents strongly agreed and agreed respectively that their pastor oversees the administrative functions of the church, a significant percentage (38%) of the congregation

remained undecided about the item. It was also established that 16% of the respondents felt that the pastors did not take administrative functions seriously.

A vast majority (78%) of the respondents confirmed that their pastors develop new programs to promote mission work and evangelism. Another more than two-thirds (72%) of the participants agreed that their pastors have been very active in promoting the youth ministry. Generally, an overwhelming majority (86%) of the study participants agreed that pastors in the P.C.E.A. churches in Nairobi County have greatly contributed to the numerical, financial, and spiritual growth of the church.

During the interview with a pastor, he highlighted some of the challenges that pastors face in engaging their congregations in mission work as the following: lack of commitment by the elders and members to church issues, setting high or unrealistic goals in the strategic plan, leaders feeling that they hold a high position hence unable to relate with the members, dealing with spiritually and emotionally immature persons, the unwillingness of leadership to learn and implement new ideas, the unwillingness of the leadership to accept new and upcoming talents in the church, lack of love, and selfishness among members and leaders.

Upon seeking to know how the challenges can be overcome, the pastor gave the following reasons: church leaders should create an environment of love and acceptance in the church, set very simple and realistic goals for the church, learn to treat all members equally with lots of love, accept any good idea from members and elders and build on it and Create leadership capacity without discrimination.

4.4.2 The Role of the Elder and Church Growth

The research further investigated the extent to which the elder's role influences the rate at which the P.C.E.A. church grows in Nairobi County. The participants were asked to rate how active the elders were in supporting the ministry and whether they were always committed to serving the Lord. The participants rated the item as shown in Figure 4.3.

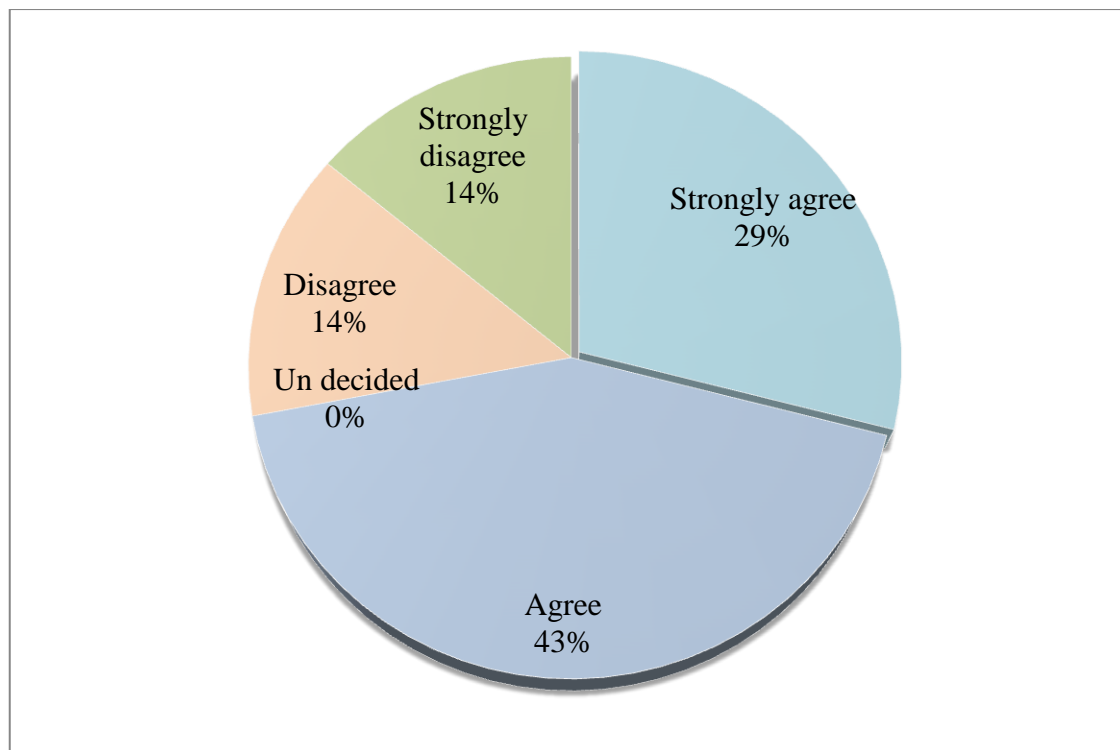


Figure 4.3: Influence of the role of elders on church growth

On whether the role of elders could influence the growth of a church, 29% of them strongly agreed, and another 43% of them agreed with the statement. However, 28% of the participants felt that the elders did not impact the church's growth.

The study further sought to examine how effective the elders were in their roles to support the growth of the church. The participants were required to rate the items on a scale of 1-5, indicating 5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree. Table 4.4 shows their response to the various items.

Table 4.4: Roles of elders in supporting the growth of the church

Statement	SA		A		UD		D		SD	
	F	%	F	%	F	%	F	%	F	%
Our elders take part in church leadership.	66	32	79	38	16	8	33	16	12	6
Our elders support the fulfillment of the church vision by upholding the core values.	87	42	112	54	0	0	4	2	0	0
Our elders take part in dispute resolution among couples, church members, and relationships.	58	28	108	52	0	0	29	14	12	6
Our elders effectively support pastoral work in the church, by working together with the pastor.	79	38	62	30	29	14	37	18	0	0
Our elders take part in the worship services by leading or supporting the choir and praise and worship teams.	91	44	95	46	8	4	12	6	0	0
Our elders help to devise the church's annual budget.	104	50	79	38	0	0	16	8	8	4
Our elders have played a significant role in the management of the church property and facility.	95	46	112	54	0	0	0	0	0	0
In general, our elders have contributed to the numerical, financial, and spiritual growth of our church.	83	40	75	36	0	0	37	18	12	6
Key: n=208; % - Percentage; F – Frequency										

About whether church elders in the P.C.E.A. churches in Nairobi County participate effectively in the leadership of the church, 70% of them agreed; 22% of them disagreed. A vast majority (96%) of the participants indicated that their elders support fulfilling the church's vision by upholding the core values. In the same vein, one of the key informants of in-depth interviews said, "The parish has to build a good relationship with the congregation and the society at large. This has been made possible by introducing the mission and vision statement, using need-oriented evangelism to reach their members, and ensuring that they are updated on the welfare of the members and can assist them accordingly." Further, another key informant noted, "The leaders have tried to build a good relationship with the congregation and the society at large. This has been made possible by the introduction of the mission and vision statement, using need-oriented evangelism to reach their members, and ensuring they are updated on the welfare of the members and can assist them accordingly."

On the issue of the elders participating in dispute resolution among couples, church members, and relationships, 80% of the respondents agreed. One of the key informants agreed, "The relationship of the elders with the congregation is also vital to how we treat others outside the church and how we carry ourselves. When some of us rise into leadership positions, we no longer regard our followers as important. This negatively affects the production of a growing church but when one recognizes that the leadership position is by grace and humbles as a servant with regards as important is likely to produce a growing church."

More than two-thirds (68%) of the participants affirmed that the elders effectively support pastoral work by working together with the pastor. Only 18% felt that the elders did not support pastoral work in the church. One of the key informants also indicated the elders play a great role in the production of a growing church. By showing how one can react to different roles, the church elders provide spiritual support to the pastors and the congregation. They ensure the church's spiritual level grows and that the church doctrine is not compromised.”

Elders participate in the worship services by leading or supporting the choir and praise and worship teams in the church. This statement was agreed upon by nearly all (90%). Regarding whether church elders help to come up with the church’s annual budget, a vast majority (88%) of the study respondents agreed with the item.

The study also sought to establish whether church elders have played a significant role in managing the church property and facility. All (100%) of the participants were in consensus. A majority (76%) of the participants indicated that the church elders have contributed to the numerical, financial, and spiritual growth of our church.

In the interview sessions, the three key informants (a pastor and two church elders) identified methods used to influence a sustainable growth of a growing church today as district fellowship, seminars, and conferences, discipleship classes, Bible classes, T.E.E. (Theological Education by Extension), and need-oriented evangelism.

When the researcher sought to establish how the methods can be improved to produce a growing church, each key informant gave a different idea. One of the interviewees indicated, “We can improve our methods by defining the mission and vision of every congregation or parish, as well as empowering leadership...” Another key informant stated, “This can be achieved by encouraging inspiring worship services.” The key informant three opined, “To achieve a growing church where everyone would like to be part of, we must ensure a loving and caring relationship, especially at the district level, and encourages need-oriented evangelism.”

Elders face several notable challenges as the key informants indicated: lack of cooperation with the top leadership, especially when it comes to major decision-making, members missing the fellowship as most district fellowship meets during weekdays, and unrealizable goals, and working without consultations with other elders.

4.4.3 Role of Congregation and Church Growth

When the researcher sought to establish whether the congregation’s role influences the growth of the P.C.E.A. church in Nairobi County, the participants’ responses were as shown in Figure 4.4.

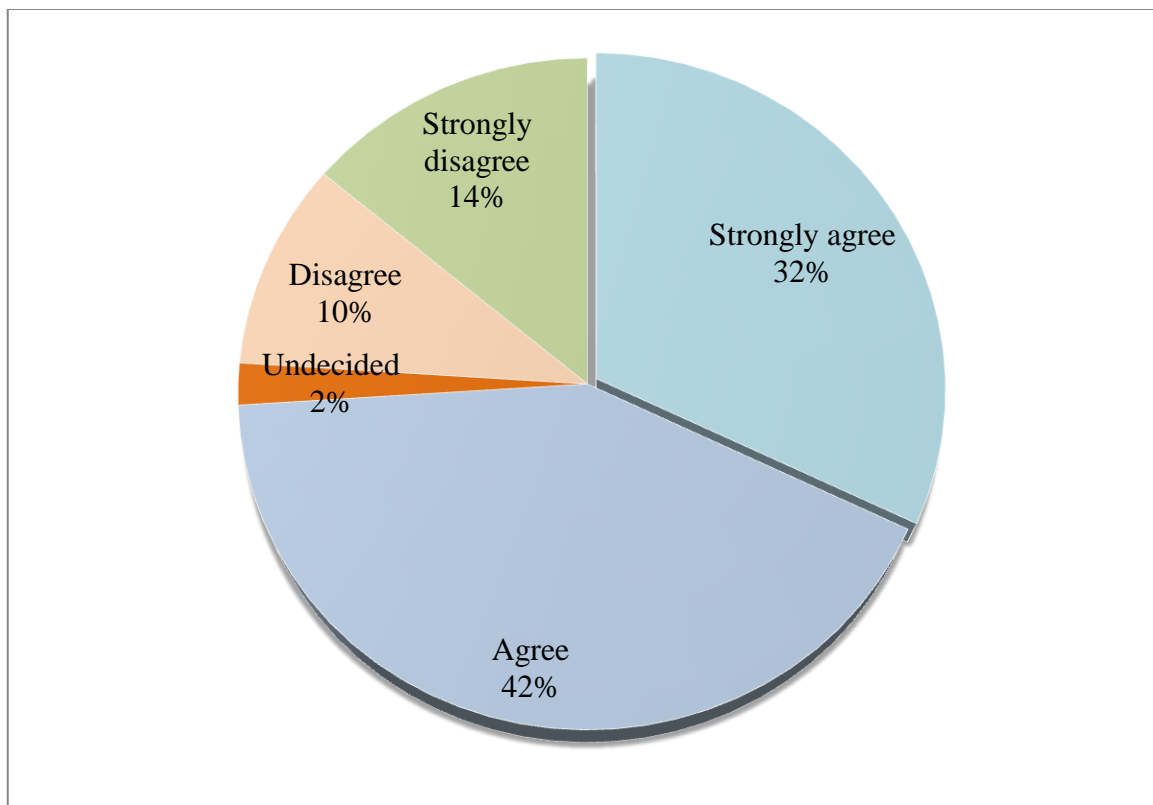


Figure 4.4: Influence of Congregation on church growth

When they were asked to rate whether the role performed by the congregation has influenced the growth of the P.C.E.A. church, the majority (74%) of the study respondents agreed. While 2% of them were undecided, 34% of the respondents disagreed with the statement.

The study further indicated how committed the congregation was to supporting the church's growth. The participants were required to rate the following items on a scale of 1-5 where: *5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree.*

Table 4.5 shows their responses to the various items.

Table 4.5: Roles of the congregation

Statement	SA		A		UD		D		SD	
	F	%	F	%	F	%	F	%	F	%
Most of our church members/congregation attends the church service/sermons regularly.	108	52	66	32	0	0	29	14	2	2
A majority of our church members/congregation live communally by helping one another.	54	26	66	32	20	10	50	24	18	8
A majority of our church members/congregation submit to the authority of the church with a sense of humility.	108	52	91	44	0	0	8	4	0	0
A majority of the church members are widely known to preserve and promote unity.	79	38	116	56	0	0	12	6	0	0
A majority of the church members support the ministry with their resources and offer their time for the work of God.	75	36	112	54	0	0	16	8	4	2
The members of our church hold to faith in the death and resurrection of Jesus Christ.	133	64	75	36	0	0	0	0	0	0
In general, our church members have contributed to the numerical, financial, and spiritual growth of our church.	58	28	70	34	4	2	70	34	4	2
Key: n=208; % - Percentage; F – Frequency										

When the respondents were asked to rate if most of their church members/congregation attend the church service/sermons regularly, a vast majority (84%) were in agreement. However, 16% of them felt otherwise. Regarding the statement, “A majority of our

church members/congregation live communally by helping one another,” 58% of the study respondents agreed; while nearly a third (32%) of them disagreed with the statement. On whether the majority of the church members/congregation in P.C.E.A. churches in Nairobi submit to the authority of the church with a sense of humility, nearly all (96%) of the study participants were in consensus.

Most church members in P.C.E.A. Presbytery in Milimani Nairobi are widely known to preserve and promote unity. This was unanimously agreed upon by 94% of the participants. Nearly all (90%) respondents held that the majority of the church members in Milimani South Presbytery support the ministry with their resources and offer their time for the work of God. Further, all (100%) of the participants stated that the church members hold onto their faith in the death and resurrection of Jesus Christ. Generally, the study established that church members have contributed to the numerical, financial, and spiritual growth of the church, as agreed by nearly two-thirds (62%). However, another 36% of them felt otherwise.

4.5 Church Growth

The study assessed the rate at which P.C.E.A. churches grow in Nairobi County. Figure 4.4 shows the distribution of the participants by the viewpoints on this item.

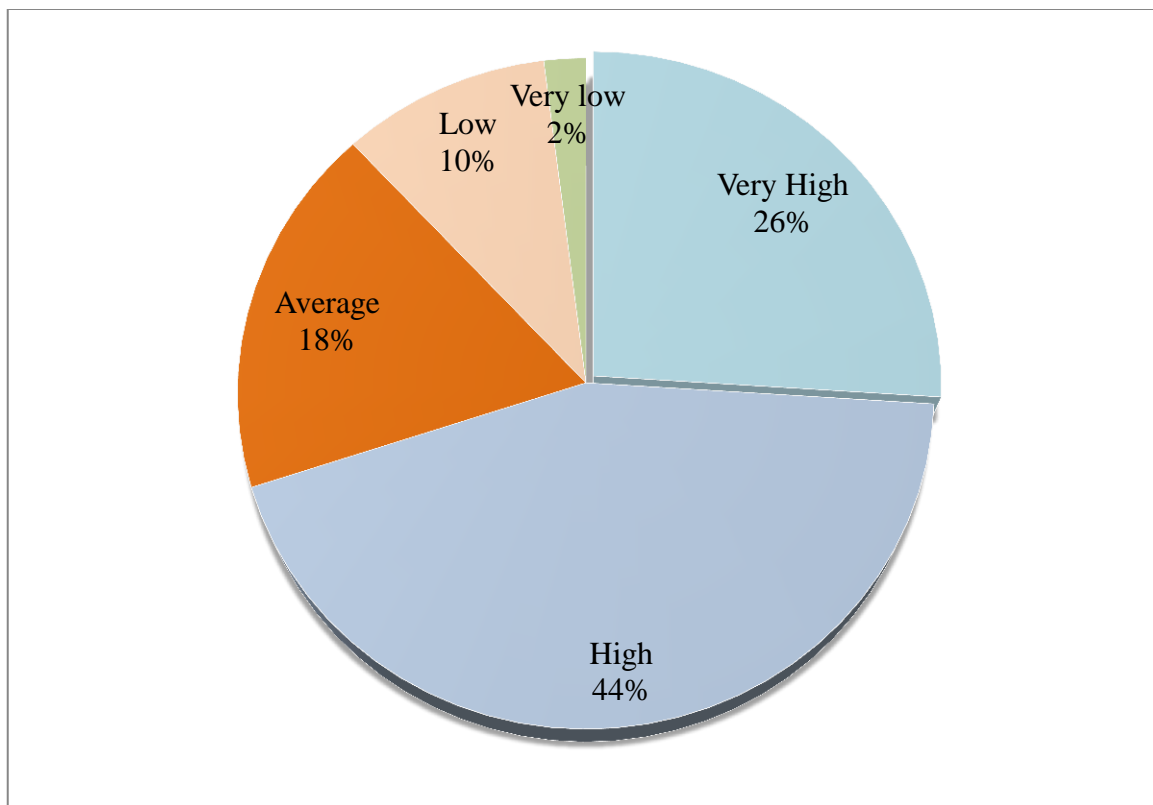


Figure 4.4: Rate of church growth in Milimani

As shown in Figure 4.4, the majority (70%) of the participants in the P.C.E.A. Presbytery of Milimani Nairobi felt that the rate of church growth was high during the time of the study. Another 18% indicated that the growth rate was average while 12% were convinced that the church growth rate was low.

The participants were also asked to indicate how satisfied they were with the current church. Figure 4.5 shows the study found on this item.

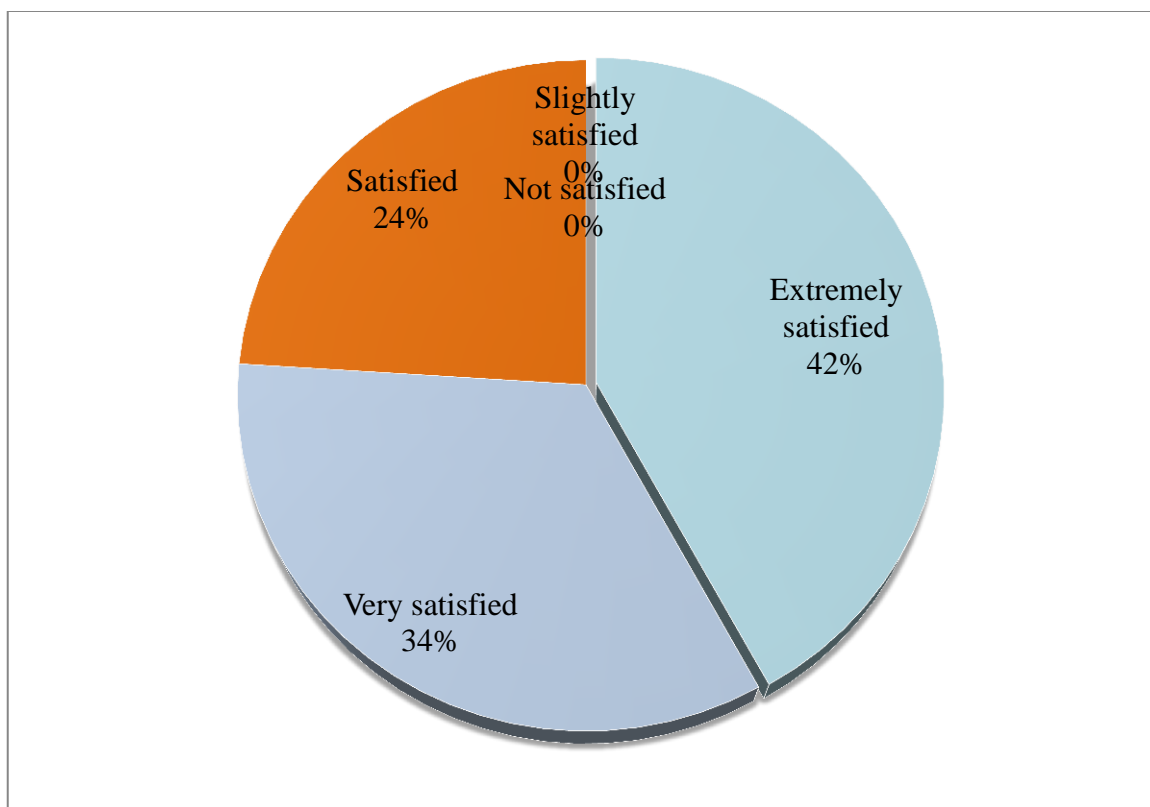


Figure 4.5: Level of satisfaction in the current church

On this item, while 42% of the participants were extremely satisfied, more than a third (34%) felt very satisfied. The remaining 24% were satisfied by the way the church was run and its rate of growth.

The study aimed to determine the opinion of the participants on whether the P.C.E.A. churches in Nairobi County are experiencing numerical, spiritual, and financial growth.

The participants were asked to rate items on the following scale of 1-5: *5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree*. Table 4.6 shows their response to the various items.

Table 4.6: Church growth

Statement	SA		A		UD		D		SD	
	F	%	F	%	F	%	F	%	F	%
Numerically, our church is growing very fast.	71	34	108	52	0	0	29	14	0	0
Financially, our church is stable through sustainable projects.	58	28	75	36	0	0	75	36	0	0
Spiritually, many people have received salvation and the teachings of God.	83	40	112	54	0	0	12	6	0	0
Key: n=208; % - Percentage; F – Frequency										

The respondents were asked to share their feelings about the statement that numerically, the church is growing very fast. A vast majority (86%) agreed with the statement. Only 14% of the respondents were of contrary opinion. A significant majority (74%) agreed with the statement: “Financially, our church is stable through sustainable projects.” The study further determined that nearly all (94%) of the study participants were in agreement that, spiritually, many people had received salvation and the teachings of God in their respective churches. All these findings indicated growth in the P.C.E.A. Presbytery of Milimani South in Nairobi County.

4.6 Hypothesis Testing

The hypotheses of this research that were tested in the study were:

H₀1: There is no statistically significant influence of the role of the pastors on church growth in the P.C.E.A. church in Milimani South, Nairobi County;

H₀2: There is no statistically significant influence of the role of elders on church growth in the P.C.E.A. church in Milimani South, Nairobi County;

H₀₃: There is no statistically significant influence of the role of the congregation on church growth in the P.C.E.A. church in Milimani South, Nairobi County;

The regression model formula on the influence of the role of stakeholders on church growth is the same. Multiple regression model equation used:

$$Y' = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \dots + \varepsilon_i$$

Where Y = the dependent variable (church growth).

β_0 = Constant

β = Beta Coefficients

X_1 = Role of pastors

X_2 = Role of church elders

X_3 = Role of the congregation

$\varepsilon_i \sim NID(0, \sigma^2)$: The error term. This is normally and independently distributed with zero mean and a constant variance.

To determine how well the selected predictors explain the dependent church growth in P.C.E.A. Nairobi County churches, R computations were carried out. Table 4.7 shows the R-squared results.

Table 4.7: Model Summary of Stakeholders' Role and Church growth

Model	R	R Square (R²)	Adjusted R Square	Std. Error of the Estimate
1	.72 ^a	.521	.5	.527
a. Predictors: (Constant), the role of pastors, the role of church elders, the role of the congregation				

From Table 4.7, R represents the multiple correlations coefficient with a range between 0 and +1. Since the R-value is 0.72, there is a strong positive correlation between the stakeholders' role and church growth in P.C.E.A. Presbytery in Milimani Nairobi County. R square (R²) represents the coefficient of determination, which measures the variability in the dependent variable, is accounted for by the independent variable, and it lies between 0 and 1. Since the R² value is 0.521, it means that the contributing factors the role of pastors, elders, and the congregation, explain 52.1 percent of the variance in the church growth in P.C.E.A. Presbytery in Milimani Nairobi County. Thus, the study had enough evidence to reject the null hypothesis and to maintain the alternative hypothesis because all independent variables had a statistically significant relationship with church growth.

Adjusted R square gives an idea of how well the model generalizes, and ideally, one would like its value to be the same or close to the value of R square. Since the difference is 0.021 (0.521 - 0.5 = 0.021 or 2.1 %) means that if the model was derived from a population rather than a sample, it would account for approximately 2.1 % less variance in the outcome.

Standard error estimate (SE est.) which is also referred to as the root mean squared error (RMSE) is the measure of the dispersion. The predicted scores in a regression have the

useful property of being in the same units as the response variable and an absolute measure of fit. Since the standard error estimate value is moderate (.527), and many of the observed data points lie not so far from the model's predicted values, indicating a good fit.

Analysis of variance was performed to establish whether there is a statistically significant association between the role of the stakeholders and church growth in P.C.E.A. Presbytery in Milimani Nairobi County. Table 4.8 shows the correlation, analysis of variance, and parameter estimates as computed.

Table 4.8: ANOVA of Stakeholders' Role and Church growth

ANOVA^b

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	43.223	1	43.223	535.60	.029 ^a
	Residual	16.716	207	.0807		
	Total	54.574	208			
a. Predictors: (Constant), the role of pastors, elders, and the congregation						
b. Dependent Variable: Church growth						

In the ANOVA Table 4.8, the F statistic is equal to 535.60. The distribution is F (1, 207), and the probability of observing a value greater than or equal to 535.60 is less than 0.05 ($p=.029$). Thus, the regression model is fit.

To determine the relative importance of each independent variable in predicting the dependent variable, the regression model equation was computed. Parameter estimates (coefficients) are shown in Table 4.9

Table 4.9: Coefficients of Stakeholders' Role and Church growth**Coefficients ^a**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.748	.218		8.027	.000
Role of pastors	.47	.062	.49	1.209	.028
Role of church elders	.48	.016	.61	2.946	.004
Role of the congregation	.34	.061	.34	.115	.001

a. Dependent Variable: Church growth

Based on the results in Table 4.9, the coefficient associated with the regression constant is 1.748, with a standard error of 0.218. The coefficient associated with the first independent variable, namely the role of pastors is .47 with a standard error of .062. The coefficient associated with the second independent variable, namely the role of elders, is .48 with a standard error of .016. The coefficient associated with the third variable, namely the role of the congregation is .34 with a standard error of .061. From the results, the coefficient associated with all three independent variables, including the role of pastors (P=0.028), the role of elders (P=0.004), and the role of the congregation (0.001) is statistically significant since their p-values are less than the level of significance (p<.05). The role of pastors had a p-value of .028; the role of elders had a p-value of .004, and the role of the congregation had a p-value of .001. According to the analysis result, the multiple regression formula is expressed as follows due to the non-standardized coefficient (B).

$$Y' = 1.748 + 0.47 \text{ Role of pastors} + 0.48 \text{ Parental role of church elders} + 0.34 \text{ Role of}$$

the congregation + ε_i

This implies that for each additional unit in the score of the role of pastors, the score of church growth increases by 0.47 units. A unit increase in the score of the role of elders, the score of church growth increases by 0.48 units. A unit increase in the score of the role of congregation, the score of church growth increases by 0.34 units. Thus, the predictors (the role of pastors, the role of church elders, and the role of the congregation) can be used to explain the variability in church growth in P.C.E.A. Presbytery in Milimani Nairobi County.

CHAPTER FIVE

DISCUSSION, SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the discussions, summary of the findings, conclusion, recommendations of the study, and areas for further studies.

5.2 Discussions

This section discusses the findings of this research based on the research questions. The discussions are presented in line with the research objectives covering sections 5.2.1 through 5.2.3.

5.2.1 Roles of Pastors and Church Growth

The study established that the majority (70%) of the participants agreed that pastors play a major role in promoting church growth. A key interviewee supported this idea: “The role of a pastor influences the production of a growing church...” Along the same line, Nwaoma and Sikhumbuzo indicated that one of the most effective strategies accessible to church leaders for numerical growth is the pastoral visitation program.⁷⁴ Thus, pastors can contribute significantly to the growth of the church through pastoral visitation. This would attract more members that will contribute to the church’s numerical and financial growth. As a result, the work of God will reach out to many believers as anticipated in the vision of every church.

One of the study’s key findings revealed that a vast majority (78%) of the respondents confirmed that their pastors devised new programs to promote mission work and evangelism. According to Jakes, the pastor is responsible to prepare the lay leaders for

⁷⁴ Nwaomah and Sikhumbuzo, ‘Pastoral Visitation as a Veritable Tool for Strengthening Family Relations’.

service through planning numerous church programs and activities.⁷⁵ However, the duties should be shared among the leaders and members of the church to ensure that every planned activity is achieved successfully. The family systems theory indicates that the church functions as a system, just as a family, wherein each member plays a specific role and must follow certain rules. Working in unity or as one strengthens the religious bond and enables involved church members to agree as they come up with decisions and common goals. The unity of purpose in a church ensures that every member is part of the church activities and they own all programs that are proposed by the church leadership which promotes the growth and development of a church.

5.2.2 Church Elder's Role and Church Growth

The current study unveiled, according to 80% of the participants reported that the elders participate in dispute resolution among couples, church members, and relationships. Thus, elders are a strong component of the leadership of the church. Therefore, any misunderstanding of duties would plunge the church to a risk of disintegration among its members. According to Miatu, most Pentecostal church leaders are unprepared for conflict resolution; as a result, a significant number of Pentecostal congregations have lost members due to unmanaged conflicts, which have resulted in church splits and the closure of other churches.⁷⁶ This finding could be strengthened by another study by Ndonye that revealed that congregational disagreements and confrontations resulted in some leaders quitting and some members leaving the church. The study recommended that the church administration should guarantee that all existing

⁷⁵ “*The church administrator*,” ministry today, last modified 7th May, 2016. <http://www.ministrytoday.com/> achieves – 106- reviving word 843.

⁷⁶John Miatu Thiga, Gyang D. Pam, and James Nkansah-Obrempong, ‘The Effect of Church Conflict on the Growth of Pentecostal Churches in Kenya: A Case Study of Selected Churches in Nairobi’, *European Scientific Journal* 17, no. 16 (2021).

and newly recruited leaders are put through a capacity development program before being allocated responsibilities chevalier. Similarly, one of the seven principles of Wagner's Church Growth Theory opines that the church should seek to meet the needs of the congregants by providing services and competencies that enable everyone to discover their gifts of the Holy Spirit and put them to work for effective growth.⁷⁷

More than two-thirds (68%) of the participants affirmed that the elders effectively support pastoral work by working together with the pastor. This fulfills the Biblical call for elders. According to Miller, the notion of choosing elders arose in the early church as a response to the growing number of believers and administrative challenges posed by various factions within the church community.⁷⁸ The election of the seven deacons in Acts 6 ushered in a new era of church leadership election that the church has continued to pursue to this day. In the early church, elders were to be men of a mature faith, excellent character, and full of the Holy Spirit, and knowledge. According to Wagner's Church growth theory, all believers should follow the great commission that addresses the need of reaching all nations through discipleship, and all priorities should be backed by Biblical provisions.⁷⁹

5.2.3 Role of Congregation on Church Growth

The vast majority of the church members (90%) in Milimani South Presbytery, support the ministry with their resources and offers their time for the work of God. In line with this finding, Gathuki, in attempting to answer the question of why then remove certain churches flourish while others fall, observed that the difference is all about church

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Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism*.

⁷⁸Miller, *Globalizing Pentecostal Missions in Africa*.

⁷⁹Wagner P. *The principle of church growth* (Seoul: The World of the Life, 1990), 170.

programming in his study.⁸⁰ Some churches have created growth-oriented initiatives, while others have not. The natural church development theory posits that a church should grow naturally just as a seed is sown; it grows because of underground forces, and the farmer reaps a harvest.⁸¹ A growing church equips, supports, motivates, and mentors individuals enabling them to become what God intends them to be. A church desiring to enable members to reach their God-given potential produces discipleship, delegation, and multiplication. Therefore, when members of the church are guided and led well, they are empowered, and through material blessings, they can contribute to the church which enables its expansion. Similarly, Njiri established that the Kenya Assembly of God (KAG) church strategy for developing its followers is for each local church to plant a new church every five years.⁸² Church planting challenges all members to be active and to have a sense of responsibility in the Kingdom of God.

5.3 Summary of the Findings

The study sought to establish the influence of stakeholders on church growth in Kenya, a case of the Presbyterian Church of East Africa in Milimani South, Nairobi. The study was guided by three study hypotheses that included the following. H₀₁: There is no statistically significant influence between the role of the pastors and church growth in the P.C.E.A. church in Milimani South, Nairobi County. H₀₂: There is no statistically significant influence between the role of elders and church growth in the P.C.E.A. church in Milimani South, Nairobi County. H₀₃: There is no statistically significant influence

⁸⁰ Gathuki, *Conflict in Pentecostal Churches*.

⁸¹Ewherido, 'Matthew's Gospel and Judaism in the Late First Century C.E.', 139.

⁸²Pam Arlund, "Top Five Things about Servanthood in the Bible — All Nations ...," accessed July 29, 2020, <https://allnations.international/the-encounter-blog/top-five-things-about-servanthood-in-the-bible>bsp.

between the role of the congregation and church growth in the P.C.E.A. church in Milimani South, Nairobi County.

R square (R^2) represents the coefficient of determination, measures how much of the variability in the dependent variable is accounted for by the independent variable, and it lies between 0 and 1. Since the R^2 value is 0.521; the contributing factors; the role of pastors, elders, and the congregation, explains 52.1 percent of the variance in the church growth in P.C.E.A. Presbytery in Milimani Nairobi County. Thus, the study had enough evidence to reject the null hypothesis and to maintain the alternative hypothesis because all independent variables had a statistically significant relationship with church growth.

According to the analysis result, the multiple regression formula is expressed as follows due to the non-standardized coefficient (B).

$$Y' = 1.748 + 0.47 \text{ Role of pastors} + 0.48 \text{ Parental role of church elders} + 0.34 \text{ Role of the congregation} + \varepsilon_i$$

For each additional unit in the score of the role of pastors, the score of church growth increases by 0.47 units. With a unit increase in the score of the role of elders, the score of church growth increases by 0.48 units. With a unit increase in the score of the role of congregation, the score of church growth increases by 0.34 units. Thus, the predictors (the role of pastors, the role of church elders, and the role of the congregation) can be used to explain the variability in church growth in P.C.E.A. Presbytery in Milimani Nairobi County.

5.4 Conclusion

Church growth is similar to harvesting and storing souls saved for refining and equipping so that they might be sent forth for the comparable job of harvesting and warehousing for

spiritual processing via the teachings of God's word. It is a spiritual exercise or task created by Jesus for his disciples and following God's design through which his kingdom was built and developed here on earth. This assignment is strictly on God's terms for everyone who has been called into a relationship, especially in the church or assembly that he has assembled for his purpose. As a result, the biblical principles established by the apostles and early church with the assistance of the Holy Spirit became the standard and direction for carrying out the Great Commission.

In conclusion, it has been established that the role of pastors influences the growth of a growing church. Therefore, if leadership is unwilling to learn and implement new ideas, this can cause problems in the church and its growth would be hindered. By the same token, the role of the elders is equally important. Without adequate spiritual nourishment of its congregants, church members can change the denomination to where they feel satisfied. This leads to decreasing church population which could weaken the church, especially in development projects. Therefore, the study calls on all stakeholders of a church to make inclusive decisions, shared responsibilities, and good resolution of disputes to strengthen the bond among members and to promote its growth.

5.5 Study Recommendations

The study recommends the following:

5.5.1 Role of Pastors on Church Growth

The pastors should learn to accept any good idea from members and elders, build on it, and create leadership capacity without discrimination. An environment of love, acceptance, and appreciation should be created in the church. The church should also set very simple and realistic goals and learn to treat all members equally with lots of love. They should be servant leaders but not elevate themselves expecting to be served.

5.5.2 Role of Elders on Church Growth

On the lack of commitment by elders on church issues, goals should be realistic in the strategic plan; they should learn to be servant leaders so that they can relate with the congregants.

5.5.3 Role of Congregation on Church Growth

The congregants are an important component of producing a growing church. There is a need for them to be committed to matters associated with the health of the church.

5.6 Area for further research

The study concentrated mainly on the internal aspects that influence the growth of a church. Therefore, another study can be conducted on other factors external to the organization that can influence its growth. For instance, since the current study was conducted in urban areas, another study can be conducted in the rural setup.

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APPENDICES

APPENDIX I: CONSENT TO PARTICIPATE IN THIS STUDY

AFRICA NAZARENE UNIVERSITY

DEPARTMENT: SCHOOL OF RELIGION

NAME: ROSE WANJA NG'ANG'A

TOPIC: THE FACTORS THAT INFLUENCE STAKEHOLDERS' ROLE IN THE P.C.E.A. PRESBYTERY OF MILIMANI SOUTH, NAIROBI.

CONSENT TO PARTICIPATE IN THIS STUDY

My name is Rose Wanja Ng'ang'a. I am a student at Africa Nazarene University undertaking a master's in religion and researching *The Factors that Influence Stakeholders' Role in the P.C.E.A. Presbytery of Milimani South, Nairobi*. The study was conducted in the Presbyterian Church of East Africa within Nairobi County. The target population is all the churches in Kenya. This study aims to illustrate the factors that influence the role of the stakeholder.

If you would like to participate in this exercise kindly offer your time to answer the attached questions. All the information provided is strictly confidential. Your participation in this study will provide useful information to the researcher and other stakeholders.

Your participation in this study is your choice, and you have the right to withdraw, even if you have given consent.

I hereby agree with the principles stated above.

Signature of the participant.

APPENDIX II: QUESTIONNAIRE FOR THE CHURCH MEMBERS

Dear Respondent,

My name is ROSE KAMAU and I am carrying out a study on the **Influence of Stakeholders' Role on Church Growth in P.C.E.A. Presbytery in Nairobi County**. You have been selected to participate in this study, and I would like you to answer the following questions. Your name should not appear anywhere on this questionnaire. Please answer all the questions by putting a tick (✓) against the appropriate response and filling in the blank spaces where appropriate.

Thank you in advance.

Date **Respondent Signature**..... **Researcher's Signature**.....

Section I: Demographic Data of respondent (Please tick (✓) your choice)

1. What is your gender?

Male [] Female []

2. What is your age bracket?

21-30 years [] 31-40 years [] 41-50 years [] above 51 years []

3. What is your highest education level?

KCSE [] Diploma [] Degree [] Masters [] Ph.D. []

4. Which parish do you come from _____

Section II: Role of Pastor and Church Growth (Please tick (✓) where applicable)

4. Our pastor understands his/her work and is always committed to serving the Lord.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly Disagree []

5. Please indicate the level of agreement that you have with the following statements on strategic planning. *Key: 5-Strongly Agree; 4-Agree; 3-Uncertain; 2-Disagree; 1-Strongly Disagree.*

Statement	5	4	3	2	1
Our pastor participates in preaching and teaching the word of God.					
Our pastor holds services during weddings, funerals, etc.					
Our pastor oversees the administrative functions of the church.					
Our pastor devises new programs to promote mission work and evangelism.					
Our pastor has been very active to promote the youth ministry.					

In general, our pastor has contributed to the numerical, financial, and spiritual growth of our church.					
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Section III: Roles of Church Elders and Church Growth (Please tick (√) where applicable)

6. Our church elders are very active in supporting the ministry, and they are always committed to serving the Lord.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly Disagree []

7. Please indicate the level of agreement that you have with the following statements on strategic planning. *Key: 5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree.*

Statement	5	4	3	2	1
Our elders take part in church leadership.					
Our elders support the fulfillment of the church vision by upholding the core values.					
Our elders take part in dispute resolution among couples, church members, and other individuals.					
Our elders effectively support pastoral work in the church by working together with the pastor.					
Our elders take part in the worship services by leading or supporting the choir and praise and worship teams.					
Our elders help to come up with the church's annual budget.					
Our elders have played a significant role in the management of the church property and facility.					
In general, our elders have contributed to the numerical, financial, and spiritual growth of our church;					

Section IV: Roles of Church Members/Congregation and Church Growth (Please tick (√) where applicable)

8. Our church members/congregation are very active in supporting the ministry, and they are always committed to serving the Lord.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly Disagree []

9. Please indicate the level of agreement that you have with the following statements on strategic planning. *Key: 5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree.*

Statement	5	4	3	2	1
-----------	---	---	---	---	---

Most of our church members/congregation attends the church service/sermons regularly.					
A majority of our church members/congregation live communally by helping one another.					
A majority of our church members/congregation submit to the authority of the church with a sense of humility.					
A majority of the church members are widely known to preserve and promote unity.					
A majority of the church members support the ministry with their resources and offer their time for the work of God.					
The members of our church hold on to their faith in the death and resurrection of Jesus Christ;					
In general, our church members have contributed to the numerical, financial, and spiritual growth of our church.					

Section IV: Church Growth (Please tick (√) where applicable)

11. What is the rate of your church growth in Nairobi County;

Very low [] Low [] Average [] High [] Very High []

13. How satisfied are you with your current church?

Not satisfied [] Slightly satisfied [] Satisfied [] Very satisfied [] Extremely satisfied []

12. Please indicate the level of agreement that you have with the following statements on customer satisfaction. Key: 5-Strongly Agree; 4-Agree; 3-Undecided; 2-Disagree; 1-Strongly Disagree.

Statement	5	4	3	2	1
Numerically, our church is growing very fast.					
Financially, our church is stable through sustainable projects.					
Spiritually, many people have received salvation and the teachings of God.					

===== END =====

ANNEX III: INTERVIEW GUIDE FOR PASTORS & CHURCH ELDERS

DATE OF Interview:

Section I: Demographic Data of respondent

1. Gender _____
2. Age bracket _____
3. Highest education level _____
4. Marital status _____

Section II: Study Questions

5. How does the pastor's role affect the growth of the church?
6. How does the role of the elders affect the growth of the church?
7. How does the congregation's role influence the growth of the church?

===== END =====

APPENDIX IV: LETTER OF INTRODUCTION

Dear Respondent,

My name is Rose Kamau, I am currently a student at the African Nazarene University. I am conducting a study to examine **“The Influence of Stakeholders’ Role on Church Growth in Kenya: A Case of P.C.E.A. Milimani South in Nairobi County.”** You have been selected to take part in this study. I would be grateful if you assist me in responding to all questions posed to you. Your identity will be kept confidential and this information will be used for academic purposes only. Your co-operation will be highly appreciated. Thank you.

Yours faithfully,

Rose K.

APPENDIX V: ANU INTRODUCTORY SLETTER

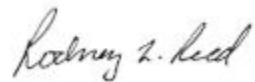


22nd September, 2020

RE: TO WHOM IT MAY CONCERN

Rose Wanjia Kamau Ng'ang'a (17J01DMAR002) is a bonafide student at Africa Nazarene University. She has finished her course work and has defended her thesis proposal entitled: - *"The Influence of Church Health upon the Growth of PCEA Presbytery of Milimani South, Nairobi MAR"*.

Any assistance accorded to her to facilitate data collection and finish her thesis is highly welcomed.



Prof. Rodney L. Reed

Deputy Vice Chancellor - Academic & Student Affairs

APPENDIX VI: RESEARCH AUTHORIZATION

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

AC 11441

OFFICIAL RECEIPT

Station: Nairobi **Date:** 08/Mar/2021

Received from: Rose Wanja Ng'ang'a

KES: *** One Thousand only ***

On Account of Research Permit Fees ref 10003

Vote Head R-43

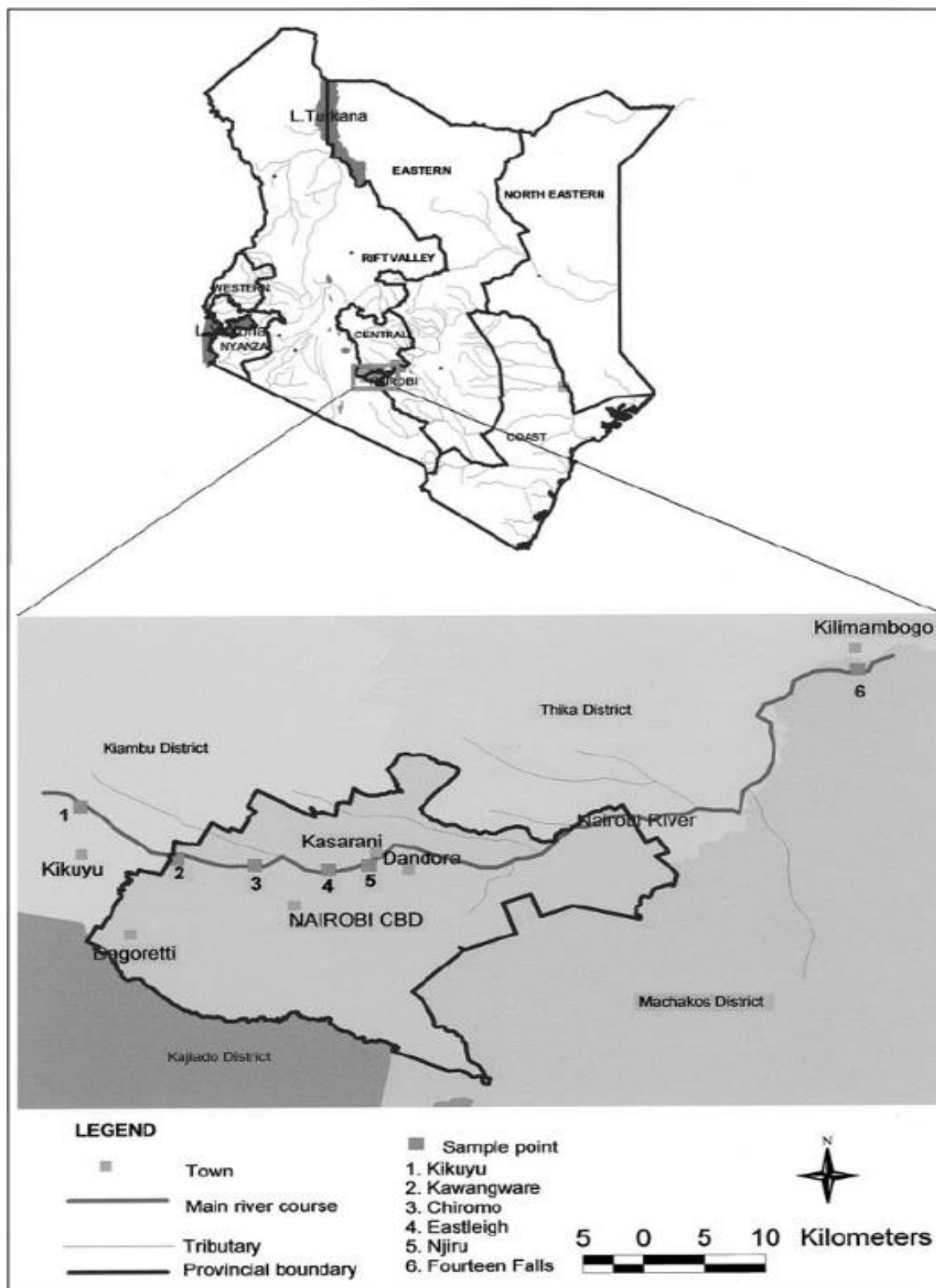


Item A-1-A

USD	
Kshs	1,000
AC	
NO	

Cash/Cheque No MPESA

APPENDIX VI: MAP OF STUDY AREA



Source: IEBC 2021